

The Journal of Bible and Religion

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Part 1

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CAN AN ANCIENT BOOK TEACH ANY LESSONS TO A MODERN MACHINE AGE? *

DEAN FRANK GLENN LANKARD, *Brothers College, Drew University*

IN ORDER THAT WE MAY HAVE perspective we should have first of all a short characterization of the present age.

The period from 1900-1914, outwardly speaking, could be characterized as one of peace. Beneath the surface, however, it was a dangerous age. There was a growing nationalism. The rampant nationalism was followed by vast armaments so that there was a tenseness and war-mindedness abroad in the world.

The period 1914-1918, was one of horrible destruction. Like a mighty tornado Europe sucked into herself the life currents of the period and the world had never witnessed such terrible destruction before. It was truly a world conflagration.

The Peace of Versailles, if it could be called a peace, came in 1918 and the world embarked on a new period which lasted from 1918 to 1929. The period might be described as a neurotic decade. It was a period of ethical and moral looseness and old conventions and moralities were swept away as if by a tidal wave. There was an enormous speeding up in our industrial and economic life and in our means of transportation. The machine came into its own, even introducing a new vocabulary in part in expressions like "step on it," "zooming over," "motored over," and "happy landings."

There was a comparatively free exchange

of money which resulted in a false prosperity and a period of speculation which seemed to know no bounds. It was a time of easy money and easy morals. In 1929 there came the economic collapse and we entered on a new period.

The new period, beginning in 1929 and stretching to the present, might be described by any one of a number of names. Perhaps the most used and truest description is the "Period of Depression." Bank failures quickly multiplied and the suicide list was a long one. It is sad to relate that as the depression began to recede the nations of the world began an increased rearmament program. There is today a strident nationalism all about the globe. The machine, on the physical side, has brought us so close together that the world has become a neighborhood, but the recent resurgence of nationalism is making it difficult to think in truly international terms.

The machine has multiplied rapidly so that we may correctly speak of our time as a machine age. The machine has lifted burdens from millions of backs and on the other hand it kills thousands and maims hundreds of thousands of people every year. We have developed a technical, fast moving age accompanied by jangling, raucous, and discordant notes so that our nerves are snapping under the strain and our mental hospitals are filling up out of all proportion to the growth of our population.

*President's Address at Annual Meeting.

What remedy shall we propose? Shall we sell our machines and become like John Woolman who decided to walk rather than ride in a stage coach, holding it to be a sin to travel through the air at a speed of more than twelve miles an hour? We will not! The human race has seen too many possibilities in machines for comfort and service to part with them. We must learn the technique of living with them and that is our problem.

At the eastern entrance of the new Rockefeller Center in New York City there are three large frescoes. The first two frescoes show labor in action and in the third there is the ceaseless upward climb of humanity. The inscribed words are: 1.—Man, the creator and master of the tool, strengthening the foundations and multiplying the comforts of his abiding place. 2.—Man, the master and servant of the machine, harnessing to his will the forces of the material world, mechanizing labor, and adding these to the promise of leisure. 3.—Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago.

The latter is both a statement and a prophecy. Where can one find the lesson of two thousand years ago? It is contained in an ancient book commonly known among us as the Bible. In our modern swiftly moving machine age somewhat disillusioned, tinged with cynicism, and inlaid with secularism, can this Book speak with a commanding voice so that it can be heard above the babel of voices that are shouting for the attention of our age?

Is it possible for this ancient book filled with "preachers of righteousness" and writers who had traffic with the invisible, a book containing history which is at times uncritical in its nature, possessing within its pages tradition, fiction, and parable, holding to a science en-

tirely outmoded according to our modern standards, reflecting social and industrial conditions not conditioned by the modern machine, a book that doesn't even so much as mention the word psychology (so magical in our time), is it possible, I ask, for it to possess any lessons for our modern machine age? I presume it all turns on the question whether or not we have any needs which are being or may be satisfied by the Bible. It is the question propounded to Philip by Nathanael: "Can any good thing come out of Nazareth?" (John 1:46) and the answer returned to Nathanael: "Philip saith unto him, come and see." (John 1:46) Suppose we come and see for ourselves.

I. *At the Heart of Things*

Anne O'Hare McCormick, writing in the New York Times Magazine, for April 18, 1937, entitled her article: "Seven Capitals in Search of a Policy," and the sub-title read: "No European Ruler Knows Where His Course is Taking Him." Apparently, there is no clear cut sense of direction among us. Over and over again in one form or another, people are asking the questions: "Is the universe kindly?" "Does it back us up in our better moments and frown on us in our baser moments?" "Is there any organizing principle intrinsic in our world or in ourselves by which we may order our human society?" "Is there any fundamental characteristic wrought into the very structure of our universe which may be counted on to be on our side?" If there is any organizing principle for our generation, the great capitals of the world, according to one of the keenest observers of our time, have not found it. But, no one will question the fact that we need it. The question is where may we find it?

Can the Bible help us in our state of bewilderment? Does it have any authentic

word about a high purpose in life? Does it possess an organizing principle so that things are not at cross purposes with each other but are organized around a central purpose in which all things at last find their unity and their peace?

The Bible, from beginning to end, is talking about God. "In the beginning God created the heavens and the earth." (Gen. 1:1) In the last book of the Bible God is saying: "I am the Alpha and the Omega, the first and the last, the beginning and the end." (Rev. 22:13) Immediately, in the very first verse of the first chapter of the Book, we are face to face with something in our universe that has intelligence, power, and activity. The thought of Genesis is enlarged upon by the Psalmist:

"In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.
Oh come, let us worship and bow down;
Let us kneel before Jehovah our maker:
For he is our God,
And we are the people of his pasture, and the
sheep of his hand." (Psalm 95:4-7)

The Bible insists that God created the world for human beings and placed a first man and woman in it into whom he had breathed the breath of life and the man and woman were like himself. It was so obvious to the thinkers of the Bible that man did not make himself and that the world in which he lived could not have made itself that there must be a creator. It was equally clear in their minds that the creator was a spiritual and not a material being. It was the Psalmist's conviction, for example, that moving in the glory of the heavens and in the wonder and beauty of the earth, there is One who is a personal God. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"

(Psalm 94:9). The Psalmist with beautiful, sure, and powerful strokes cuts the ground out from under the conception of a blind, impersonal force pervading the universe.

One of the tragedies of our age is the deadening influence that comes as a result of our experience of having a far away God. Doctor A. R. Wentz truly says: "We are halting in the demoralizing grip of low ideals and under the deadening blight of a far away God." He may have gone away on a far journey for all we know. That is not true of the Bible! The supreme message of the Bible is that God is. "My help cometh from the Lord who made heaven and earth." (Psalm 121:2) Isaiah had a vision in the temple in which he saw the Lord sitting upon a throne high and lifted up and it seemed to him that the whole earth was filled with his glory. (Isa. 6:1-3) Ezekiel saw God on a sapphire throne surrounded by ineffable brightness. (Ezek. 1:26) The poetic bard of the Exile breaks forth into singing: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding." (Isa. 40:28)

The Old Testament writers not only regard God as high and lifted up but along with his majesty and strength there is a tender and loving side to his character. We have the emergence of this characteristic in God's placing a bow in the heavens that he might never again destroy man whom he had made. (Gen. 9:13-16) We read passages like these: "Like as a father pitieth his children, so Jehovah pitieth them that fear him." (Psalm 103:13) "The Lord is my shepherd, I shall not want." (Psalm 23:1) Hosea has pictured Jehovah in one of the tenderest of moods: "When Israel was a child, then I loved him, and called my son out of Egypt." (Hos. 11:1) In the New Testament there is an even fuller

revelation of the idea of God as father, particularly to the individual. He gave his only begotten son that men might have the abundant life. He was so solicitous in his fatherly care for his children that he was ready to give them good gifts long before they asked him. In the fifteenth chapter of St. Luke, Jesus uttered three incomparably beautiful stories and with consummate skill there is described in each of them the uttermost reach of the heavenly father's love toward one of his children who had missed the way.

Added to the power and creative activity there is purpose on the part of him who "stretcheth out the heavens as a curtain." He created man and woman to live a good life and, to follow the story of an ancient day, he placed them in the Garden of Eden so that they might have a good life. But the man and woman in the Garden were disobedient and God took a hand in the consequences. The fact is that it is not only a God of intelligence, power, and activity whom we meet in the Garden of Eden, but one who enters into the moral life of man. He had a purpose for man and that purpose was being frustrated by moral turpitude. The man and the woman obeyed the command to multiply and ere long there were many people on the face of the earth. However, according to the ancient story, they were sinful and did evil in the sight of the Lord. That is to say, they were out of harmony with the moral world which was quite as certain as the physical one. The one at the heart of things not only had power, used it in creative acts, but he demanded a certain type of conduct judged by standards of his own. So outraged was he at their conduct, which was contrary to his will, that he destroyed them from off the face of the earth so that he might uphold the grandeur of the moral law and only Noah and his family were preserved.

It is perfectly clear that the writers of the

Bible were of the conviction that the creator of the universe was the governor, too. An eternal purpose had been conceived and it would be carried out according to his will. But, the will of God is not to be interpreted as an arbitrary thing. The will of God finds its meaning in the good life of man. It is the blue print of the enduring life; the relationship in which man finds his freedom and his growth. The will of God is the framework within which man is able to work out his high destiny. Added to the creator's purpose there was in him wisdom and goodness. God loved righteousness and he hated evil. He would raise up the nation that delighted in goodness and cast down the nation that disregarded his will. There is nothing like it in the ancient world but that is what the authors of the Bible believed.

To the writers of the Bible, everything is organized about God. Nothing else but his will for man matters. He alone gives the full meaning to life and he has a great and profound purpose for his world which he desires to share with his children.

I do not know of a greater moral tonic for the modern machine age than for men over wide areas of the globe to believe just that. We are confused and uncertain; truly we have lost the organizing principle. We are groping for a program and apparently we have lost our way. We cannot find the north star by which to guide our lives and so we turn to this voice and that hoping that some one has found the way to the palace of our dreams. What we need is for men who call themselves Christians, in the pulpit, the school, the home, and the market place to believe mightily with the writers of the Bible that God is in his heaven and if things are not all right in his world that it is possible by following the purposes of God to find the blue print of a better social order and that God and man together may bring it to pass. What we need in our

day is the mighty faith of the Bible that if we really want a good world and go out to achieve it, almighty God will not let us down. We need a reaffirmation of the faith: "but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:31) It is a poetic way of saying: "If God is for us who can really be against us?"

In our search for that which dwells at the heart of things we must not neglect the fact that the Bible contains the story of Jesus of Nazareth. He is "the chiefest among ten thousand." He not only rises above his contemporaries but above the best in every age. How shall we explain him? Is he to be regarded as a moral freak? Is it not much more reasonable to conclude that he is a revelation of him "whose dwelling is the light?" When we have looked into the face of Jesus, seen his courage, marked his patience, become aware of the passion of his life which was to bring to men the abundant life, we just can't help thinking that God is like that. Whatever else God may be he must be like Jesus. He must be at least as good as Jesus and that one thought alone should answer the question for all time: "Is the universe friendly?" When we catch sight of the light that shone in the face of Jesus illuminating everything he said, and consecrating every deed he performed, it ought not to be difficult for us to trust ourselves to the one who notes even the sparrow's fall.

We need a new band of prophets to arise who will do for America and the world what the prophets of old did for the people of Israel, namely, call them back to Jehovah who had declared the terms by which men may best get on together. What we need is not so much a revival of business as a revival of true religion which will give us better and more permanent business. What we need is not so much a conference here and there to

see if we can't reduce a battleship or two but a rising tide of world brotherhood rooted and grounded in the fatherhood of God. What we need is a mighty affirmation on the part of the children of men that God is alive and not dead and that he is the ruler even yet. We are obsessed with the idea that men working alone can create a more perfect social order. The Bible, if given a chance, would be speaking clearly and definitely to our age that the only way to have a more perfect social order is to organize our life about the purposes of God apart from which there can be no order.

II. *In the March of Human Events*

We need a vivid realization in our day that God is on the march in human events. The question comes to the human family in every generation: "Is there some cosmic being on the march or do we march alone?" And we give a very definite answer to this question by our actions.

If in our disillusionment and despair we are tempted to accept the philosophy of pessimism we shall find new strength and courage in the Bible. The Bible is everywhere electric with the thought that God marches at the head of the column of human progress. By the time the Hebrew nation had reached the eighth century B. C. a false nationalism had developed. Israel was looked upon by the "100 per centers" as being the center of the world and, therefore, incapable of wrong. However, by the eighth century the conception of God had greatly expanded, in the minds of the prophets at least. In the mind of Amos, he is a God of justice and justice becomes a new requirement of the good life which men are to live.

The "100 per centers" brought forward the idea that they were the favored nation of Jehovah. Other nations might feel the rod of chastisement but not Israel for she belonged

to Jehovah and would be excused from all responsibility. But Amos grinds this theory to powder. He lined up the several nations that were the neighbors of Israel and announced the punishments that would befall them. (Amos: chapters 1 and 2) No doubt the ears of his hearers were made glad by the terrible punishments that were going to befall their neighbors as one by one they were held up to the blazing anger of an outraged God. But, with lightning suddenness Amos says: "Thus saith Jehovah: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes." (Amos 2:6) In one crashing sentence the favored nation idea lies prostrate. There is no favored nation in the Bible separate from responsibility. The more favored the nation the greater are the moral demands upon it. The more fully God enters into the life of a man or a nation the more he expects their conduct to be like his own.

We need to be conscious of this great prophetic ideal in our day when dictators are saying that their will is the will of the state and when others believe that the state can do no wrong. Patriotism may be both beautiful and ugly. It is a beautiful thing when it inspires men to work for the richer and fuller life of a people and it is a base thing when it becomes so selfish or narrow that it hinders the spirit of that larger brotherhood which should characterize the children of men. The Bible would have every nation believe that the more greatly she has been favored the more accountable she is for the best use of her gifts. This leads us naturally to the next step in the developing conception of the idea of God in human history.

More profound still than the thought of Amos, is the conception of the poetic bard known as the "Prophet of the Exile," that Israel is the Servant of Jehovah. The idea of

Israel as the Servant of Jehovah is really implicit in the mind of Amos but never stated in its richness and fulness as we find it in Isaiah. "But thou, Israel, my servant, Jacob whom I have chosen, . . . thou whom I have taken hold of from the ends of the earth, . . . and said unto thee, Thou art my servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:8-10).

The whole idea of servant is wrapped up in the thought of service. The Servant of Jehovah was to do something for Jehovah—manifest his spirit, do his will, or perform some function for the one who had chosen him. "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he will bring forth justice to the Gentiles." (Isa. 42:1) The thought is clear, Israel has a contribution to make to the nations as a servant of Jehovah.

The great seers of the Bible conceived of their nation as fulfilling a mission to the world in the light of the purposes of God. Would it not be a significant thing if the people of our nation would really come to believe that God is working out a purpose for the world in which our nation because of its power and influence is expected to make a significant contribution? Can we think of a greater need from the international point of view than for the several nations of the world to grasp this profound principle? Suppose the nations of the world would forget the idea that most of them now hold that they are the favored of the Lord. Let them stop thinking in terms of a nationalism which they are to defend and begin to be conscious of a service which they have a responsibility to render to the nations of the earth. That point of view alone would clear the international atmosphere which

is at present electrically charged with an explosive, national spirit. The Bible would say to the nation: "I have put my spirit upon him . . . He will not fail nor be discouraged, till he have set justice in the earth." (Isa. 42:1,4)

In the book of Revelation we have an entirely different mood but the same idea that God is on the march in human events. "I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the almighty." (Rev. 1:8)

In the thirteenth chapter of Revelation there is the description of a beast coming up out of the sea, great and terrible in war. He was given a mouth and with it he uttered blasphemies against God and he made war on the saints and overcame them. But it could not last forever. There would come a day when these words could be spoken: "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." (Rev. 14:8) And, John in vision saw the saints that emerged victorious from the beast and they were singing this song:

"Great and marvelous are thy works
O Lord God, the Almighty; right-
eous and true are thy ways, thou
king of the ages. Who shall not
fear, O Lord, and glorify thy name?
for thou only art holy; for all
the nations shall come and worship
before thee; for thy righteous
acts have been made manifest."

(Rev. 15:3-4)

The book of Revelation is in many respects like a mighty storm. The lightnings flash and the thunders roll and crash. The stars of heaven fall upon the earth and great earthquakes rend the mountains, but the mighty fury of the tempest comes to an end at last as the writer sees in vision a new heaven and a

new earth emerging out of the plan of God like the bursting of the sunlight after the thick clouds have gone by. "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be any mourning, nor crying, nor pain any more." (Rev. 21:3-4) "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the lamb. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it." (Rev. 21:23-24) What a faith John of Patmos had that human history is in the hands of God!

Perhaps nothing is more needed in our age of futility and cynicism than a revived consciousness of this faith which is everywhere so triumphant in the minds of the writers of the Bible that God is on the march in human events.

The whole Bible is like a drama with Genesis as the prologue, and Revelation as the epilogue. There are really two acts in the drama. The first act is the Old Testament and the New Testament the second act. The drama comes to its climax in the epilogue when the Kingdoms of this world are to become the Kingdom of our God. "The scene of the drama is the universe; the actors are the nations, voices, God, mountains, seas, forces, beside individuals." The theme of the drama is that the universe is spiritual, that God is on the march with his children and working out a great purpose which will bring the enduring life to the children of men. There is no reason to lose heart, for the success of the human venture is guaranteed in advance if only men will follow the leadership of the "King of Kings." To the writers of the Bible, the

centuries, therefore, are not drifting; they are being guided by one who abideth forever. A mighty and magnificent purpose has been conceived for the world and man. It is being thwarted here and there by selfish and ignorant men but evil in the end will fail. Only good and God will triumph.

Would a constant reading of the Bible give us that consciousness today? Let men try it and see if it doesn't prove true!

III. *Adjustment and Release*

We live in a world of tensions. Thousands are breaking under the strain of every day living and are finding their way into mental hospitals or in other ways stepping aside from the real race of life. If there is anything that we can do about it it is time that we bestir ourselves, for people need help.

There is a desire to be thought well of by our fellows, and how very often popularity like a fair lady passes us by and we are unable to share the joys of her compliments. Romantic love may be a very beautiful sentiment but marriage calls for the adjustment of two personalities, and at times the tensions growing out of the care and rearing of children and the economic stress of a home are unbearable. Who can estimate the amount of fear and even ill health that are brought about by a consciousness that our inner resources are not equal to the demands of life upon them? Many a man is talking loudly and boasting of his prowess when all the while he is trying desperately to overcome a feeling of inadequacy for life. Some people are frankly running away from life, letting others shoulder the heavy responsibilities that they should be at least helping to carry. Some are meeting the realities of life by a device of the mind known as day-dreaming which furnishes them a temporary escape. They retreat from the actual realities of life by dreaming of being

popular, or rich, or strong, or adequate for every situation no matter how hard. The tragedy of day-dreaming is that it doesn't build up the inner resources which are necessary for the hard realities of life when the day-dream is over. Some people go through life blaming others for their failures. They are sure they could get on well, become successful and fill a useful place in the affairs of the community, but some one is always out to thwart them. Psychologists call it a persecution complex. Some have succumbed to self-pity. They realize their lot has been a hard one; true, perhaps, they haven't had the chance that others have had, and they fall into a mood of self-pity. They say with Naomi: "Call me not Naomi (that is, Pleasant) call me Mara (that is, Bitter); for the Almighty hath dealt very bitterly with me." (Ruth 1:20) Some people are bitter toward life. They started out in life with high ideals but trouble came which they had not prepared themselves to expect. Some of their friends betrayed them. They have looked about and have seen injustice everywhere. There are the apparent inequalities of life and these people seeing all of these things, and more, have allowed themselves to become embittered toward life. Others actually fall into a state of ill health so that they can hide their failures and their inadequacy behind an excuse that has respectability among their fellows. Certainly, people can't expect a sick man to accomplish much! They have provided a defense mechanism for themselves.

We need a sense of adjustment or at-homeness in our job, our home, our community, and with the universe in which we live. We need a release of inner sources of spiritual power if we are ever going to rise above a feeling of inadequacy for life. We have plenty of people visiting psychiatrists and paying out perfectly good money to them, hoping to get a proper adjustment, when it is just possible that

they could get the same results or better by reading the literature of forgiveness and adjustment contained in this great book.

"This poor man cried, and Jehovah heard him, and saved him out of all his troubles." (Ps. 34:6) The Psalmist says that the God of heaven and earth forgetteth not the cry of the meek. (Ps. 9:12) Again, "The righteous cried, and Jehovah heard, and delivered them out of all their troubles." (Ps. 34:17) Something was happening in the lives of those people who were entering the secret chambers of the most high. Confession and prayer led to release and adjustment. It happens again and again that when we are defeated and enter into the presence of some trusted friend where we can pour out our souls and receive his counsel, there is healing and release. The men of the Bible were finding this experience of healing and renewal in the presence of the Eternal.

The master of men was facing the supreme crisis of his life. Would he go through with his task or turn aside and walk away from the danger and challenge of that supreme hour? The disciples were able to follow the master to the Garden but they were not capable of entering into the fullness and meaning of his struggle in Gethsemane. In the uncertainty of that dark hour what did Jesus do? He withdrew himself from his friends and when he was alone he knelt down and prayed. We have only the scantiest record of that struggle. We no doubt are not fully aware of the misgivings and fears that played about that hour. We do not know what the descent into doubt may have been. The battle within his spirit must have been terrific, for the synoptics tell us that in the earnestness and agony of prayer "his sweat became as it were great drops of blood falling down upon the ground." (Luke 22:44) We only know that as Jesus continued to pour out his soul to his heavenly father, in the end the heroic

impulses of his life became the master and Jesus was able to say: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22:42) Then, what was it that happened? "And there appeared unto him an angel from heaven, strengthening him." (Luke 22:43) Never mind whether angels actually ascend and descend between our world and the unseen. There are angels of healing and mercy in our world that bring release and adjustment. A little later on we fix our gaze on the Son of Man on trial for his life before the representative of the greatest nation of the world, and Jesus was the calmest man of them all. He had entered the council chamber of the most high and found that underneath were the everlasting arms.

Will not the embittered man or woman find food for reflection and ultimately strength for noble living in the experiences of Jesus? He asked nothing for himself. His only passion was to do good for others and help them achieve the abundant life. His friends forsook him. The officials opposed him. One of his disciples betrayed him, which led to his death as a malefactor. Here is the spectacle of a noble, magnanimous soul, suffering all manner of insults, even death, unjustly. Life had done terrible things to him. Yet, he did not complain. He did not grow bitter. At the Last Supper he said to his disciples: "Peace I leave with you; my peace I give unto you." (John 14:27) Crucified by those whom he desired most to help and bleeding on a cruel cross he lifted his eyes to Heaven and said: "Father forgive them; for they know not what they do." (Luke 23:37)

When we who are cynical and bitter fix our eyes on a life like that of Jesus it does something to our cold and embittered spirits. It melts away the hardness of the heart and the soul mellows. Life takes on a new luster and a new meaning. It causes us in our better

moments at least to believe that it is possible to have an experience similar to this: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord." (Rom. 8:37-39)

We need morale desperately in these hard and trying days. We need the power to see it through. We need an undiscouraged good will. We need to be clearly conscious of a purpose running through life. Will anything give purpose to life equal to the conviction that we may be a part of God who is all the while willing good things to His children? George Arliss has made us familiar with the "Man Who Played God." There is something profound in that. Is it too much to believe with a great prophetic soul? "but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." (Isa. 40:31)

IV. *The Supreme Loyalty In Life*

Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6:24)

John Bunyan loved his home and his children dearly but there came a day when he became convinced that greater issues were at stake and he spent twelve years in Bedford's jail because he would not compromise with his conscience. The loyalty which he had for his family gave way to a supreme loyalty which he gave to God.

We have come upon days of supreme loyalty again. In Germany, for example, the Nazis do not worship a universal God who

is the Father of all mankind but the soul of the German people which seems to be some mystical force inherited from the past and passed on from one generation to another. The citizen of Germany, therefore, owes his supreme devotion not to God but to the German state. The devotion to the state reaches its highest expression in the willingness to fight or die for the state. In this way universal brotherhood and international peace are set aside for a particular brand of nationalism. Among the un-German elements are ideas about the brotherhood of man and international good will.

Indeed, it would not be at all difficult to gather a vast amount of evidence which makes us painfully aware of the fact that we are in a state of confusion with reference to what constitutes the supreme loyalty. Dictators are insisting that the supreme loyalty must be given to the state. Both fascist and communistic states brook no interference on the part of the Christian conscience. Has the Bible any convictions concerning what constitutes a man's supreme loyalty that may help us in our confusion and bewilderment?

Let us turn to the incident of Jesus before Pilate (John chs. 18-19), the representative of the proudest empire of the ancient world. The Jews had asked for the death sentence, alleging that Jesus was a political menace to Caesar. Pilate said unto Jesus: "Art thou the king of the Jews? . . . Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate was not at all convinced that Jesus was a menace to Caesar and made it known to the Jews that he did not consider Jesus guilty of any political crime. But the Jews were determined to force the issue and they informed Pilate that by the Jewish law Jesus ought to die because he had made him-

self the Son of God. This saying only threw Pilate into greater confusion and he entered once more into the Praetorium and said to Jesus, "Who art thou? But Jesus gave him no answer; Pilate therefore saith unto him, Speaketh thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above." If Jesus is correctly reported, then, there can be no question in his mind where lies a man's supreme loyalty. And, if this is the thought of the early church, instead of the exact words of Jesus, then there can be no doubt that the early church felt that its supreme loyalty must be given to God rather than to Caesar.

The book of Revelation is what is known as "persecution literature." It was written to stiffen the will and reinforce the conscience. Christians had fallen on evil days. Their loyalty was being challenged. Should a Christian listen to the voice of men or to what he considered to be the voice of God? They were being asked to give supreme loyalty to the Roman state when they felt that their supreme loyalty belonged to God. Christians, consequently, were being hunted, intimidated, humiliated, persecuted, beaten, thrown to the lions, and burned at the stake. The author of Revelation might have counseled caution. He might have said that it was much better to conform than to be killed. He might have said that it was a man's first duty to live. He could, with earthly wisdom, have counseled giving over to some lesser loyalty that promised peace and tranquillity. Did he? In spite of the mighty Roman state he dared to say: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." (Rev. 11:15)

Truly the days were evil. It would have been very easy to have yielded to a mood of helplessness and despair. Did the author of

Revelation become cast down and discouraged and say: "The days are evil and what is the use of trying to follow an ideal?" You are conscious of the fact that instead of yielding to despair he rose to the occasion with magnificent courage and triumphant faith and proclaimed: "worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth and under the earth, and on the sea, and all things that are in them, heard I saying, unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." (Rev. 5:12-13) And the faith of John the Revealer in the sovereignty and fatherhood of God comes to a golden, brilliant climax in the vision of the new heaven and the new earth (Rev. ch. 21): "And I saw the holy city, new Jerusalem, coming down out of heaven from God made ready as a bride adorned for her husband." And if John of Patmos were questioned about the supreme loyalty in life he could have given no more comprehensive answer than this: "And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: . . . I am Alpha and the Omega, the beginning and the end."

The prophets and Jesus hold that religion is all or nothing. The principles of Jesus touch every phase of man's activity. The great prophets of Israel and Jesus had in mind a "totalitarian" idea. It did not, however, rest in the government. To them, a true religion which includes a righteous God and men who love righteousness is "totalitarian" in that it alone, because of the very nature of the universe and man, touches every phase of man's activity. Men on the earth are to find their greatest good as they seek the purposes of God for the children of men.

During the World War a body of soldiers was attempting to make a landing under a withering fire. A soldier boy fell and a Roman Catholic chaplain made ready to go to his side. The captain told the chaplain not to make the attempt. The chaplain saluted the captain and said: "I have orders, sir, from a higher power." On reaching the soldier's side the chaplain was shot down. The Protestant chaplain then made ready to disembark. Again, the captain urged him not to go. The Protestant chaplain said: "I too, have orders from a higher power." The Bible, it would appear, is upon the side of the chaplains. Or, stated more accurately, the chaplains appear to have been on the side of the scriptures. The significant men of the scriptures are everywhere insisting that they have "orders" from a higher power.

One further word, if your patience is not exhausted. The gospels report Jesus as saying: Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." (Matt. 22:21) Is it not reasonable to assume that this statement implies a loyalty both to the state and to God? In another place Jesus is reported to have said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." (Matt. 6:24)

A man is a member of a family and obviously he owes it a certain loyalty. In like manner he is a member of the community and finally of the state and surely he owes to each of them a certain loyalty. Likewise, we shall assume that he has a Christian conscience and that he is a member of a universal brotherhood with God as his heavenly Father. There are times when loyalties seem to conflict. Undoubtedly, we have a loyalty to the family. Likewise, there is a loyalty to the organized society which we call the state. Furthermore, there is a loyalty (and the Bible says it is

the supreme loyalty) to God. What is a Christian to do when his several loyalties are in conflict one with the other? Is there a way out? How ought he to resolve his conflicts?

Living in the kind of world we do, when a man gives his supreme loyalty to God he really elevates in honor every other loyalty. Perhaps nothing is closer to a man than his home and family. It is conceivable that a man might have a certain loyalty toward his family which would result in a very selfish attitude toward the community or toward his country. On the other hand, if a man feels that in the face of a given situation he must be true to an ideal and follow his conscience even though he must give up a coveted position and go to prison, does his family suffer? Yes, of course, there is suffering on the economic side unless the family is financially independent. But, in a spiritual sense the solidarity of the family may be immeasurably strengthened by that act. What wife could possibly think of her husband as a coward? In spite of her straitened circumstances there could hardly help being at least a secret admiration in her heart for a man who was willing to suffer hardships for a principle. Sons may see (and many have) the sacrifice of their father for conscience's sake and set about building a better world after the pattern of his dreams. Other men will at least take notice of his convictions and they can't help but be somewhat impressed by that royal something that makes a man follow his convictions even though he and others suffer for it. The result is that not only does one family rise to a new spiritual level but usually scores of other families are stabbed in their consciences and come to feel, at least in their better moments, the pull of a nobler ideal. Certainly it cannot be said that the families all about the community are lowered in their moral and spiritual tone by the man who feels constrained to sacrifice present economic security for the sake of an impera-

tive social ideal. When a man follows a noble and challenging ideal and involves his family in financial loss rather than be a party to graft and injustice, he is really not being disloyal to his family but being loyal to an ideal that in time will make better homes all about the earth. The lesser loyalty gathers permanency from the greater loyalty.

Each Sunday morning on every battleship in the United States navy, there is hoisted above the Stars and Stripes that pure, white flag which is the symbol of the kingdom of God. Must not every loyal Christian each morning of his life hoist above every other flag the symbol of his Lord and Master? And, by so doing does it mean that he is being unfaithful to the country in which he lives?

When a citizen takes a position that his supreme loyalty is to the Lord of life, is his country truly being injured by that decision? If a man's supreme loyalty to God is intelligent and genuine, does his country become more unregenerate as a consequence? Are families all about the land being induced to take the marriage vow more lightly and undermine the home, which is the foundation upon which the nation rests? Do schools and hospitals feel a blight because of the Christian citizen's action? Do philanthropic institutions suffer loss of support because of the position he has taken? Does the nation have anything really to fear from the intelligent and conscientious man who may at times criticize the nation because of its public policies and who sometimes is forced to say: "I am sorry, sir, but my orders come from a higher power?" Will this man profiteer in war, willfully cover up his income tax, or rifle the treasury by securing special privileges for powerful groups? Does a man really love his country less because he loves God more? Remember please, the kind of universe in which we live! Is a single spiritual value lost which is needed in the building of a better nation when men give their first allegiance to the one in whose hand are the deep places of the

earth? Is a man who gives his first loyalty to the kingdom of heaven less likely to further good causes, more inclined to break the laws of the commonwealth, and less inclined to further the principles that make for the good life? Does a man's supreme loyalty to the father of all mankind render him less effective in his efforts to build a commonwealth that has the permanence of the everlasting hills? Only one who is ignorant of the purposes of God would say so. In reality every lesser loyalty which we hold dear is glorified and guaranteed by the supreme loyalty which is given to the kingdom of God.

Let a man be intelligent and utterly conscientious about the world in which he lives. Let him cultivate the habit of listening to the inner voice which he has done his best to enlighten and make sensitive to the voice of God. Then we may say to him:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."
(Hamlet, Act I, sc. 3)

Has the ancient book any lessons for the modern machine age? It would seem to be full of lessons if only we would take the trouble to find them. It speaks with clear trumpet notes that written into the very constitution of the universe are intelligence and purpose which we call God. Life is not all at cross purposes for God is on the march in human events. Men and women need adjustment and release from inner tensions. The significant characters which are described in the scriptures find their way into the presence of the Eternal and there steals in upon them an inner peace and calm which are so necessary for great courage and high living. They give their supreme loyalty to him who is the Father of all mankind and find that it isn't a selfish loyalty or a narrow way of life, but a consecrating of all life to a great and noble social ideal of universal brotherhood and good will to men.

A FIRST COURSE IN THE STUDY OF RELIGION

PROF. HORACE T. HOUF, *Ohio University*

SEVERAL PROPOSALS HAVE BEEN made as to the most satisfactory first or introductory course in religion for college students. Some prefer to begin with the comparative study of religions. Others think it should be a substantial study of the Bible. Still others like to start with a study of the problems of religion. Dr. Meland, in the *JOURNAL* early last year, stated the case for the first view. And Dr. Wild later did so for the second. We have used the third way with some success and like it for reasons which also can be stated. Of course, some combination of these approaches might be used.

Our experience has been conditioned by several circumstances. There are some differences in milieu in the East, South, Middle West, and Far West. Ours is a state university on the eastern border of the Middle West, with three thousand students, men and women, mostly northern and eastern by rearing. Like so many young people, they come to us with very inadequate knowledge of the Bible and religion. Unfortunately also the faculty members who become their advisers are equally unacquainted with modern knowledge of these matters, and are too often superficially satisfied with their own fogginess. In our institution no course in religion is required of any student. There is little, if any, vocational appeal in the courses, because most students for the ministry or religious work attend denominational colleges. The majority of our students will take one course only in religion or Bible. Our courses in these subjects are given in the department of Philosophy. (Courses in Bible as Literature, Psychology of Religion, and Sociology and Religion, are offered in other departments.)

Nine years ago when our courses began to be offered for credit it was necessary to learn by experimentation what was best to be given. We knew what was being done elsewhere, and we had ideas of our own as to what was most worth doing. These considerations were later altered by discovery of what our students would take, and how much, and when. From much experience we have come to an arrangement by which we offer three courses in the Bible and three other courses in religion. In Bible there is a brief survey and service course called Introduction to the Bible. Then there is a longer course in the study of New Testament Thought, and one in Old Testament Thought. These survey the background history and literature but emphasize mostly the biblical content and its value for philosophy and religion. The other group of studies begins with a survey and service course called Problems of Religion. Then there are The World's Great Religions, and Philosophy of Religion, advanced courses. The Problems course is taken by the most students, with Introduction to Bible a rather close second.

The Problems of Religion course was built in this way. Each semester at the beginning of the course, before any lectures had been given or textbook secured, we had the students hand in their own questions concerning religion and morals. They were asked not to manufacture questions, and did not sign those turned in. (Every semester some students did not hand in questions.) Effort was made to get the questions in the precise wording and emphasis meant by those who turned them in. During the several semesters many questions came in; some came frequently, others less often, and still others infrequently. This

procedure as a basis for our orientation course has been followed until now.

The results we got during twelve semesters in this way are enlightening. When the students' questions were all in, the instructor grouped the questions under several main concepts or topics to which they naturally belonged. It was usual for the questions in any semester to fall into ten or more such small groups. In twelve semesters (six years) there were over 500 questions turned in by the 180 students who chose to hand them in. When analyzed they gave these results. In every semester there were from 2 to 9 questions about denominations, differing religions, and marriage across sectarian lines; a total of 62 questions on this topic. In each of ten semesters from 2 to 10 questions were asked about relations between religion and science; a total of 60. In ten semesters from one to 9 questions came in concerning the Bible; a total of 42 questions. In ten semesters from 3 to 8 questions were asked about God; a total of 41. In nine semesters from one to 6 asked about the future life, immortality; a total of 29. In eight semesters from 2 to 7 asked about the church, its functions and importance; a total of 31. In each of eight semesters from one to 6 asked about good and evil and relations between morality and religion; a total of 28. In five of the semesters from 3 to 9 asked for the what and why of religion; a total of 33 questions. In six semesters from 2 to 7 questioned about changes in religious thought and practice; a total of 26. In six semesters from one to 6 asked about prayer; a total of 20. And in six semesters from one to 8 questioned about religion in business and politics; a total of 17. These were the eleven topics on which questions came in in half of the semesters, and in considerable numbers. The other questions were scattered and various in nature.

Choice had to be made between two main ways in which these questions might be answered. One was to do it radio-style—take the

question just as it stood and answer it directly but briefly and therefore somewhat superficially. This would amount to a sort of "first-aid to the injured". The other method was to group the various questions into their natural groupings by topics, and then build the course around an adequate study and discussion of these topics. In this way background and content and relationships could be presented. It was more topical and systematic. The second method was adopted. The work was pursued by textbook* and assigned readings, lectures and class discussion. Then, to make sure that no question was neglected, the original questions were brought into class and one or two periods were given to the reading and free discussion of those that seemed still to have been unanswered. Of course, no one study in the field of religion will (or should) settle all questions, but this method gives the students a substantial introduction to the field and supplies to them the procedures and facts with which to think. It clarifies many things and enables them to find their own ways around.

There are some reasons why this course seems advantageous. It does find the present points of contact with the student mind. It introduces them to fruitful procedures and supplies them with the foundational facts. If the students are likely to take only one course in the field (as so many do), then this one gives them a good introduction to the subject. In our case, it was better suited to the interest of the instructor, although that was a secondary consideration, and his interest in the twin course (Introduction to the Bible) was about equally great. In practice, the course has proved to be a real orientation for many of the students, in which the several aspects of the subject came alive for them, and has seemed to get desirable results.

*In succession we have used these textbooks: Sherwood Eddy, *Facing the Crisis and New Challenges to Faith* (G. H. Doran Co.); G. Harkness, *Conflicts in Religious Thought* (H. Holt & Co.); and H. T. Houf, *What Religion Is and Does* (Harper & Bros.)

THE CREATIVE TEACHER AS SCHOLAR AND INTERPRETER

PROF. MARY ELY LYMAN, *Barnard College and Union Theological Seminary*

THE TEACHER OF RELIGION IN seminary, college, or preparatory school carries a unique responsibility today. He has always been faced with the fact that the materials with which he deals have a peculiarly intimate relationship to the inward life of his students. Often he must work in the class-room with materials which some of his students would be too shy to speak of except as they are encouraged to do so by being members of just such a group. Often he realizes that life and death—speaking in terms of the spirit—hang in the balance in his treatment of the themes that are to be discussed in his class-room. The importance and the delicacy of his task are always constituent elements in his assessment of both the difficulty and the opportunity and privilege of his vocation.

But today his responsibility is greater than ever before. There is no need to dwell upon the confusion of our time; nor upon the spiritual hunger of masses of people today. We all know that life has been secularized to a greater extent than ever before in the Christian era, and that the most serious poverty faced by our society is not economic but spiritual. The prodigious sales of a book bearing the title "The Return to Religion" bear testimony to hope on the part of thousands of buyers that in a readable handbook they might find some chart or compass for their own floundering attempts to return.

For those who teach religion in our schools and colleges, however, the question is not so much how to help students to return to religion as it is how to introduce them to its rudiments. When I began my teaching seventeen years ago, I found many students needing help in the re-interpretation of religious ex-

perience, many who realized a need for emancipation from too set, too formal, or too traditional descriptions of a reality which they themselves possessed. The reality was there. The delicacy of the teacher's task at that time centered about processes of adjustment,—such as how to help the student to make the transition from old forms to new with the least loss and the greatest possible gain; how to help him to new and satisfactory descriptions of the realities of religion without a break in his home relations or his church affiliation; how to adjust what was precious to him in religious experience to his enlarging knowledge in other fields, such as science, psychology, or sociology.

Today there is still a small minority among our students for whom these are the needs to be met. When this is the case, I am sure that the teacher feels much more soberly about his own responsibility than he did a decade or two ago. The spiritual destitution of our time has made us realize with a new urgency that if a man have any faith at all, it is the most important thing about him. When there is plenty all about, no one except the needy one himself realizes what it is to be poor. But when there is poverty all about, we are all sensitive to our lacks, and appraise more truly what we do actually possess. And so it is that the teacher of religion today feels more deeply his responsibility to these students, few though they be in number, whose problems are those of growth rather than those of beginnings.

But today there are fewer students than ever who come to our colleges from enlightened and earnest Christian homes. And many who have what might be termed a religious background have broken away from it because

the intense secularization of life has made them feel too isolated from their fellows in cherishing a religious faith; because preoccupation with other interests has crowded religion out; because intellectual honesty has compelled them to drop it; or because the pressure of other philosophies from other departments of study has tended to suffocate it; and some have lost it because it never really took hold. When I told our daughter, now a year and a half out of college, that I was writing this paper, she wrote me as follows: "Youth today is striving desperately for something to pin to, looking much more seriously for it than it did a decade ago. Most young people who think at all will admit the validity of love as a principle of living. It is when they get to faith and hope that they bog down. I think a teacher of religion should show wherein a faith can be found that will prove equal to any grief or tragedy or circumstance of any nature. What we want is more strength for crises than psychology can give."

More and more it is true that students enter our classes to find out what religion is all about, to find out whether there is any faith that can be to them an anchor for the soul in days of perplexity and confusion. How religiously destitute some of our students are today was borne in upon me when I asked an incoming class in religion to set down on paper the reasons which prompted them to take the course. One of them wrote succinctly: "My father and mother are atheists. I do not want to grow up an unintelligent atheist."

It is unnecessary to dwell upon the result for teachers of this state of affairs among our students. We are no longer like helmsmen who because of greater experience know the rocks, the shallows and the good channels, and are therefore considered competent guides

to take a ship through calm waters. We are much more like pilots upon whom has devolved the desperate responsibility of steering a ship through storm. What does this situation signify as to our responsibility in signing on for such a voyage?

* * * * *

There are two aspects of this responsibility that I have suggested for our consideration in this paper on the creative teacher—his scholarship, and his interpretive power. First as to his scholarship. Let it be granted that conditions are better in respect to this side of our work than heretofore. It is true that disciplines in the field of religion are more clearly outlined and claim more universal respect. Older inadequate conceptions about its teaching have yielded to more enlightened planning, so that it is more and more a rarity today to find courses in religion farmed out to other departments to be taught by persons to whom it represents a secondary interest. Religion in colleges and schools is no longer on the defensive for its scholarship partly because some of the greatest scholars that the last few generations have known have been in the field of religion. Francis Brown in Philology, Robinson in Archeology, Duhn, and George Foote Moore in Biblical History, Harnack in Early Christian Literature and History have not been surpassed in scholarship by work in any field. And the influence of work of this kind has been felt all along the line from the seminary to the preparatory school.

It is not, therefore, to restate convictions that are the possession of us all—having to do with the need for a high standard of scholarship among the teachers of religion—that I include this aspect of the teacher's responsibility and task in my discussion today. It is rather to touch briefly upon the question of how scholarly ability and training may best

express itself in the light of the special demands and urgencies of our calling today.

We are just emerging today from a period in which the possession of a Ph.D degree was thought to be the answer to all questions regarding the scholarly ability of a teacher in any field. Perhaps we are still in the position where it is the best concrete measure of the capacity of an individual for independence in thought, accuracy of method, critical ability, and power to discipline large masses of material to one's hand. But surely we have passed the day when one completed doctoral dissertation is sufficient guarantee that a man has power to work creatively with respect to the materials of his field. We need in the light of the situation of today to point out new areas in which scholarly ability may work fruitfully, and cultivate academic respect for other types of expertness than that of the discovery of new facts.

To think of the question first in relation to the college field,—in a department of any size, variety of interest is highly desirable. One member whose major interest is research in the technical sense of that word may make a valued contribution through his actual discoveries, through his example in zeal for specialization, and through setting a high standard in intellectual discipline. Another may give his highest service through correlating the interests of religion with those of other disciplines in the curriculum. His work is discovery as truly as if it were discovery of new facts. Another member may devote himself to the problems of how to give clear and helpful statements of the findings of the field for the non-trained reader or hearer, in other words to "popularizing," a word to which no stigma should attach so long as the work it designates stands upon a sure intellectual base, and is presented with no shadow of condescen-

sion. In the current issue of the JOURNAL OF BIBLE AND RELIGION,¹ Mrs. Fahs, lecturer on Religious Education and Psychology in Union Theological Seminary, has made a plea to the Biblical scholars to share their findings with more confidence in children and teachers of children to face the realities of history and archeology. Surely there is a variety of ways in which scholarly ability on the part of college teachers can be fruitfully employed.

In a small department of only one or two persons, the problem becomes that of how much variety can be asked of a limited group. The capacities and interests of the persons concerned will set the answer to the question in practice. If there be but one person in a college department it is not necessarily best for the health of the religious work in that community that he be a specialist in research. In an essay printed in the summer number of *The American Scholar*, 1937, Ex-President Angell of Yale writes of "the Scholar and the Specialist." He points out that intensive and devoted concentration upon special problems tends naturally to narrow the periphery of one's intellectual world. He says: "Just as an undue length and intensity of concentration may cause one to be insensitive to coexistent circumstances and stimuli which may have value and significance for us, so excessive intellectual specialization may render us oblivious to the broader ranges of implication in our subject, make us opaque to important insights, causing us to miss fruitful leads." This danger is too familiar to the academic world to need any special stress here. Dr. Angell suggests in his article the necessity for a kind of intellectual life-insurance for the specialist, to be engaged in as soon as he has

¹JOURNAL OF BIBLE AND RELIGION, Vol. V, Part IV, 1937, p. 176.

passed his period of student apprenticeship. It would consist of paying over a certain number of hours of the week or the month to the increasing of one's range of knowledge and taste outside of the confines of one's own sphere of action. That there are correctives of this sort we all know, and I should be the last to wish to suggest that specialization of interest and narrowness are inevitably concomitant. But because this danger is present always, it may be that the other type of scholar—the type who finds himself best fulfilled not in specialization but in the exercise of his powers over a larger range of material may be the preferred type for the department manned by only one. Before such choices can receive approbation in general from the academic world, however, there must be built a larger respect for the scholar who uses his expertness, his creative power, his originality in the discovery not of new facts about his materials, but of new ways in which his materials can be made effective in the life of man. The initial recognition must be made that a man may be a *scholar* without devoting his major time and energy to being a *specialist*.

So far as this bears on the field of secondary school teaching in religion, one might raise the question if we do not need a broader conception of the word "research" than is commonly held. Probably no one would maintain that the most fruitful kind of teaching for the secondary school age would be done by one whose major interest is research in the technical sense of the word. But taken broadly, there is a great field today for research,—discovery—in the matter of how to share a rich religious heritage of experience with the late-teen-age groups.

Teachers of history and literature on that level of education are making new discoveries today of how students are enlisted in enterprises which bring a whole civilization

to life in the experience of the student. One history teacher in a preparatory school was telling me recently of her experiment with her students. Medieval history was the subject. Her cue for the winter's study to her students was: "Make-believe you are living on the island of Sicily in the time of King Robert." There on that little Mediterranean island where the civilizations of antiquity and of the middle ages came together, piling up layer upon layer of cultural influence, her students stayed all winter. Archeology, art, historical materials, poetry, geography, sociology, politics,—all were drawn upon to make that civilization and period live in the experience of her students. Why not an appreciation of religion through such a process? Palestine is as romantic in its possibilities as Sicily. "Green Pastures" and "The Eternal Road" have suggested to us the artistic actualities of its history and its culture. As much originality as one can command may be enlisted in the adaptation to the experience of the preparatory school age of the history and literature of religion, its meaning in our social order, its psychology and philosophy, its historic and present forms of worship.

It will not be an easy task to persuade the academic world that originality and genuine scholarship may be measured by other tests than those (one might truthfully say, than *the* one) that is in vogue today,—namely, the possession of a Ph.D. degree,—but if any change in methods of evaluation is to come for our field, it must start in such a body as this. We who represent the teaching force in our schools and colleges have the responsibility for persuading administrations of the need for change in the old standards. I do not know exactly how one should start upon such an enterprise, except as opportunity is offered us for advising in the selection of a new candidate for teaching in the schools to which we

belong. Some in this group carry the major responsibility for such decisions, and with them a genuine opportunity lies, to bring in more inward and more vital assessments of the scholarly ability of the candidates under consideration than have always prevailed heretofore.

But whether we carry such responsibility or not, I am sure there is a preliminary step to the actual exercise of either persuasion or authority in this direction,—namely, to develop some such inward standards of judgment that we can apply to ourselves as well as to the candidates for positions in our departments. Since the scope of this paper has limits, I shall suggest, in categorical form, a few of the more inward standards which we might propose if we wish to interpret scholarliness in terms of some other exercise of creative ability than in the field of research in the technical sense of that word:

1) The scholar-teacher should be able to define the ultimate aims and the immediate objectives of his study and teaching in terms that indicate his awareness of their broad philosophical implications. He need not necessarily espouse as a propagandist or missionary a given school of philosophy, but he should be aware of his own philosophical stand in relation to both historical and contemporary schools of thought.

2) He should possess an area of mastery within the field of his own chosen discipline, namely the field of religion. This area may be a small one. It may be one that has been "worked" before. In other words, the scholar in question may not have been the first discoverer of the materials he has chosen for mastery, but he must feel sure that he knows all that is important that has been discovered by anybody in that particular area. Harnack's well-known saying when as a young man he started his scholarly career comes to mind here. He said that he intended to know *all* that existed

today that was written by the Christian Church in the first three centuries. That was a large demand consonant with the capacities of one of the greatest scholars of our age. That demand might be much restricted and still be a self-respecting one for a scholar-teacher of today. One might select some one figure in the history of religion, some one restricted period in religious history, some one document of significance, some one question among the major problems of theology or the philosophy of religion. The important matter is the sense of mastery in relation to some aspect of the content-materials of religion.

3) The scholar-teacher should possess the faculty of criticism, sharpened by the discipline of his past work, and kept keen in its cutting edge by incessant practice. The area in which he continues his practice will be partly determined by the field he has chosen for mastery and partly by the demands of the teaching work in which he finds himself placed, but whatever the field, he will demonstrate the capacity to understand, discriminate upon, and accept or reject intelligently the findings that are presented by those engaged in the technical business of research. And over the larger ranges of the field of religion, he will be abreast of the "news of the field". He will not be at a loss to suggest when asked good bibliographical material for study in any phase of the study of religion. If he does not know where to go without first looking up the books and articles that bear upon a given subject, he will at least know where to go to find out, and who the trustworthy guides are.

4) He will demonstrate the capacity to stimulate his students to the highest and most fruitful exercise of their powers. He may find among his students those whose capacities suit them for work in the field of technical research. Whether or not the teacher is himself a research-type of scholar is not of mo-

ment here. Discovery for him may be the discovery of someone else's power to discover. But in whatever direction such stimulation may lead, it should be a constant quantity in the relationship between the scholar-teacher and his students. William Rainey Harper and Charles Foster Kent were both scholars of the preceding generation who possessed in a high degree the power of stimulating their students to productive work. One tended in the main to make teachers; the other in the main to get needed books written. With the desperate needs that the confusion of our times has created there can be no question regarding the fruitfulness of the exercise of this capacity on the part of teachers in religion.

5) Finally, the scholar-teacher will be one who continues throughout his active days the practice of some discipline in his chosen field of mastery. This is the converse of President Angell's life-insurance plan for the specialist. The specialist, Dr. Angell says, must make a life practice of enlarging his field of interest by deliberately planned study in wider ranges. The non-specialist scholar should counteract and correct in the other direction. He should remember that in the passing of the years there comes all too quickly the admission that all his close study for mastery of a given field belongs to the past unless he makes some conscious and persistent effort to keep some phase of its discipline a living experience. Let me hasten to assert that I do not mean necessarily here the publication of articles in religious journals. Too often we have seen teachers pushing themselves into the uncongenial work of writing inferior articles so that they may be known as "producing". Some of the scholar-teachers will write both books and articles, but it should be a practice chosen because of some native liking that is so fulfilled, and not to meet some artificial external demand. Some will read classical Greek to supplement New Testament study. Some will espouse archeology as a major

interest to follow. Some will take religious art; some, religious literature, poetry, essays, to criticize and assess. Some will devote their study to psychology and its integration with the field of religion; some will undertake the adaptation of the materials of religion for children or special age groups. What distinguishes this practice from a hobby that does not lead one outside his field (which would be a poor kind of hobby indeed) is that it is planful, disciplined, conscious of a clearly envisaged aim to make one's study (apart from the exercise of it in teaching) a living, growing part of experience. One might speak of the interrelation of such a discipline with teaching and the fruitful results of such a correlation to both sides of the relation, but there is neither time nor space for it here.

In summary of this part of our theme, "The Creative Teacher as Scholar" one might say that the major need of today is a re-interpretation of the meaning of scholarship as it directly affects the field of religious teaching and the special needs of a secularized world. Such a re-interpretation would stress not specialization in our field, but rather a widening of the range in both the type of activity engaged in, and the objectives pursued.

* * * * *

Let us turn now to the other aspect of our theme, "The Creative Teacher as Interpreter". We have found that the exigencies of our times may ask for a new distribution of the scholarly talents of the teacher of religion. Correspondingly, we might expect some new definition of his responsibility as interpreter of the materials with which he deals. My own thought upon this aspect of our theme was stimulated by hearing recently a discussion engaged in by a number of philosophers, theologians, and teachers of religion, as to the objectives of the teaching of religion in colleges today. One of the group set forth his view as follows: "The business of the teacher

of religion in a college is not to make his students religious. It is, rather, to acquaint them with the historical materials of religion—its history, its literature, its art,—and to furnish them with the necessary criteria for assessing it, bringing to bear upon it tests of its own meaning and value acquired by the study of it in relation to psychology, philosophy, and the social sciences, or other disciplines in the curriculum that have relevance to it." In short, this view would say that it goes outside the province of the teacher of religion to ask him to interpret. His business is to provide the student with the materials and the skills. But he steps outside his proper sphere of action if he enters himself upon the tasks of assessment, interpretation, and certainly of enlisting his students in the practice of religion.

This essay is written out of the conviction that such a view of our function as teachers is inadequate for the kind of world in which we find ourselves today. Impartiality as to the particular forms of religion current in our world today may still be desirable, but to my mind it is not so necessary as it was when religion was fighting for a reputable place in the college curriculum. Strict impartiality as to *religion* or *no religion* for one's students seems to me far from an ideal attitude of heart and mind for the teacher who faces the confusion and spiritual inadequacy of the civilization in which we live. Mr. L. A. G. Strong, Irish poet and novelist, comments in "The New Schoolmaster" on much of the well-intentioned teaching today as conducing to the conclusion that the "sensible man is one who can entertain an idea without being moved by it."²

Let me put before you briefly what I believe the teacher's responsibility is as interpreter. The teacher of religion would surely violate our accepted standards of academic procedure if he attempted to proselyte students

in his classes to a given faith, or presented the claims of one religion more forcefully than those of another. Jew and Christian alike must feel his sympathy as either religion is under discussion. The same qualities of tolerance and sympathy should prevail when differing branches of the same historic religion are under discussion, say Catholicism and Protestantism; or when different groups within one branch are considered, such as the various denominations in Protestantism, or the radical and conservative interpretations of Christianity, or when differing psychological types of religious experience are being weighed, such as mystical religion or prophetic religion.

But the deepest needs of our students will not be met today if we limit the field of our teaching to the informational side of religion, or to the scientific disciplines or skills that furnish the tests for its evaluation. One may recognize clearly that religion is a valuable possession to have but still not know how to possess it. I believe that the teacher who is adequate to the needs of today will accept the challenge to interpret the meaning of religious experience, and will courageously enter upon the business of sharing his own conviction about, his own practice in, and his own enthusiasm for, the life that is lived in the religious fellowship with God. In other words, the legitimate materials of his work are not only his theory but his practice of religion.

Let us look for a moment at what this means in relation to the special fields of the study of religion. There is a way of approaching the history of religion which envisages its aim as the recovery of the past. Let the past speak for itself, it would say. The business of the teacher is to show the students what the sources are, help him to use them with accuracy and precision, and suggest what

²Quoted by Conrad Skinner: *The Gospel of the Lord Jesus*, p. 153.

analysis might be made of them. This view tends to separate the practice of religion from the understanding of it as a branch of culture. In the past we have been zealous to make this distinction clear lest we endanger the independent place of religion among the subjects suited to a college curriculum. Now I believe that the time has come to go further,—to recognize that it is not merely the past, but the past in its inwardness that we need to recover, the past with its deep meanings for our life today, with its messages which can be appropriated for a troubled world. And further, there is a sense in which only one who seeks the past in order to discover the ultimate meanings that it has for life always can fully enter into it and understand it. The great historian is not the one who has the facts of history most precisely on call in memory. The great historian is the one who has responded to the significant men and movements of the past, has understood what is universal in their life, and has appropriated for his own experience those universal meanings. And in no field of history is this more true than of the history of religion. To him that hath shall be given. He can best understand the greatness of religion's past, the significance of the vital religious messages of the past, the meaning of its prophets' lives, who has himself made the great adventure of religion and committed himself to the life of faith. And once that commitment has taken place, there is no adequate interpretation of religion's history until the inward meanings have been recognized and shared.

As to literature in religion,—there is a way of treating the field which says, it is enough to understand the growth of a great literature, to spread it before the students with understanding of its critical problems and with scholarly judgment as to its literary values. But sympathetic insight into the meaning of a great literature is dependent upon

something more than an acute mind. It waits upon an experience in the heart of the reader akin to that of which the literature speaks. If a "great book is the creation and self-disclosure of a great man"³ a national literature is that only on a far larger scale. And if the peculiar genius of that nation finds its highest expression in the discovery of the relations between God and men, then the higher reaches of the literature can be appropriated only by one who is not a stranger to the spiritual experiences that are basic to the writings. In the mysterious ways of our human pilgrimage, we know that disclosures of the heart can come only when there is something of likeness between the two who would share. So it is with literature. Wordsworth says of poetry that it is "truth carried alive into the heart by passion."⁴ But there must be the answering response of feeling in the heart of the reader or else the passion of the poet can neither persuade nor transport.

Again there is a way of understanding the processes of religious experience from a scientific point of view, which leaves out the experimenter's participation in the processes involved. All the queries as to what distinguishes religious experiences from those of magic and superstition; as to what is prayer and what our own sub-conscious wish-fulfillment; as to what happens when we worship, what training is sound for children, and what makes good homes and parenthood—all these questions may be touched upon with scientific skill and even scientific insight, but if the teacher has not appropriated his findings for the discipline of his own spiritual experience, if he is not concerned rightly to divide the word of psychological truth because deep

³Prof. Frank C. Porter: "Toward a Biblical Theology for the Present" *Contemporary American Theology*. (Second Series) Round Table Press, 1933, p. 216.

⁴Wordsworth: *Prefaces to the Lyrical Ballads*.

within himself he wants the proper nurture for his own religious life, then he might better be using his scientific skill upon matters less deeply implicated with the ultimate meanings of existence. To interpret religion from a psychological point of view is to handle in the laboratory the very issues of life. One might say that if one has a stake in the issues, he cannot be truly scientific in his analyses. But it would be truer to say that unless he has a stake in the issues he cannot fully understand what their nature is. His adequacy as a scientist rests upon that understanding.

And finally there is a way of teaching the philosophy of religion which lays emphasis upon the impartiality of the approach. One may say that only in the completely dispassionate mood can one weigh with any hope of accuracy the soundness of religion's ideas and presuppositions. But no philosopher feels called upon to divest himself of all his knowledge and experience when he seeks to understand and estimate the ideas of Plato. He makes use of all that the intervening centuries have given to him, of all that his present world supplies, of all his own personal store of thought and experience as he goes back to appreciate once more the greatness of "the Republic." It is indeed only in the light of his own experience that he can fully appreciate the quality of that early work. The danger of "modernizing" is to be sure always with him. The danger of prejudice from what he himself holds dear in thought is always present. But to interpret, he must be himself,—his whole, best self. And in religion, how much more! The teacher of philosophy who has integrated his philosophy into a living faith, who like Paul is the living embodiment of his "gospel" is the greatest religious philosopher of them all. Professor Porter in his essay "Toward a Biblical Theology for the Present" in "Contemporary American Theology" speaks of the necessity for the Biblical historian to be "courageously subjective."⁵

The right and even the duty of subjectivity in the field of philosophy as it touches religion is correspondingly urgent. We know great ideas in their fullness only when we respond to them inwardly. We understand great systems of thought only when we respond to their greatness not merely in reverence but in joyful participation.

Religion is in the last analysis an inward experience. All its outward manifestations,—its history, its literature, its behavior, its ideas and systems—which are susceptible of objective analysis are empty unless they are but expressions of a reality which lies at the very heart of life. The more any experience integrates itself with life, the more it interweaves with all phases of existence, the more difficult it becomes to take the objective view and handle it on its phenomenological side. And of all the experiences that life gives to us, religion and love are deepest within and most intricately involved with the whole fabric of our living. Hence the impossibility of interpreting either religion or love with any adequacy or depth without acknowledging with "courageous subjectivity" that it is our most prized possession. Paul's power over men of his own day, and of all the Christian centuries since, owes itself to that commitment, "to me to live is Christ".

If commitment to religion is to be asked for in ourselves as teachers, shall we say that a like commitment is to be sought for in our students? Of all methods unsuited to the class-room, the evangelistic is the worst,—so say most of us. Is persuasion of any sort permissible? How does one draw the line between that which is academically respectable and that which is not? If some of us have prided ourselves upon being able to keep Jew and Christian happily studying side by side in the same course, are we in danger of relinquishing some of the values of impartial study, if we take a new view of our responsibility

⁵Porter. *Op. cit.*, p. 235.

to share with courage our own conviction and our own emotional participation in some given form of religious experience?

For some suggestion of an answer to this question, I shall go back to my own experience as a freshman at Mount Holyoke. One of the courses I had chosen for my first semester's study was a course in the history of Greek sculpture. At the first meeting of the class, our instructor explained to us that our private study outside of class would be partly reading and partly laboratory work at the building,—this latter to be concerned with drawing in pencil or charcoal the figures about which we read or which were discussed in the lecture sessions. Dismayed, I began to protest that I did not consider myself an artist, and that I had never used any charcoal and did not know how it was done. Never mind,—everybody was to come. This was the conduct of the course. We soon discovered that if we really understood, we could draw the figure,—at least after a fashion. And what was perhaps more surprising, we found that as we drew we began to comprehend more. And before long there stole over me the feeling that unless I had tried to draw I had not entered as much as I was capable of doing into the meaning of the figures.

Now this exercise in drawing was planned not in order to train us in the technique, not wholly to make concrete to us what the history of art was, but primarily to bring about a participation in feeling in the particular artistic quest whose expression formed the materials of our study. Today, I believe that this method of teaching the history of art is a pretty generally accepted one, but at that time it was in its pioneer stage. Because it was new, it made a strong impression upon me, and today it comes back to me as I try to state my conviction about the teaching of religion.

Our methods of inviting participation in the quest for the spiritual life must be conso-

nant with the subject and the quality of the experience with which our courses deal. Perhaps there are no patterns that can be determined beforehand. I find suggestion of the possible ranges in the type of participation invited in the following procedures:

1) Professor Muriel S. Curtis of Wellesley has published in the last issue of the *JOURNAL OF BIBLE AND RELIGION* three poems on Isaiah's Vision in the Temple written by college sophomores in her course in Old Testament. As she says in the introductory essay, the sixth chapter of Isaiah raises more than historical and critical questions. It raises some of the timeless questions as to the sort of contact that is possible between God and man. No one could have written the poems she has sent to the *JOURNAL* unless she were concerned inwardly to interpret the chapter under discussion.

2) Professor Benedict of Sweet Briar asks her students, at the first session in a course on the teaching of Jesus, to state in writing their own conviction about Jesus. She asks them to do this again at the final session of the course and then to compare the two statements.

3) Professor Harlow of Smith sends his students who are studying the expression of Christianity in the modern world out into the churches in Northampton and in neighboring villages to present the cause of peace to actual congregations. Others of you have doubtless experimented in various concrete ways as to how the students' inward participation may be invited and encouraged.

Today's needs seem to me to demand that there be recognized in some explicit way between teacher and student that any true and vital study of religion should have as part and parcel of its nature some commitment to its inward claims. In short we should confess that there is no real study of religion's his-

⁶*Journal of Bible and Religion*. Vol. V., Part. IV., 1937, p. 159.

tory unless in some measure one accept as his own the religious view of history that God is behind and in the events that make it up, and that man can fulfill himself only as he finds his place in history as God's co-worker. We should acknowledge that no man can fully understand a great religious literature without himself having some vision of the unseen realities with which such a literature must deal. We must realize that the science of religious behaviour belongs to the department of psychology rather than to the department of religion, unless the pursuit of it is linked with the purpose to make its disciplines serve the ends of a richer and more fruitful religious experience. We should admit that we cannot by searching find out what the good life is unless the inward desires of our own hearts prompt that search; that we cannot make the philosophy of religion a purely academic quest because the value of the ideas with which religion deals yields itself fully only to those who will open their lives to them and take them in and live upon them in faith.

The creative teacher as interpreter, then, is more than one who is skilled in setting forth a store of religious history, literature, and philosophy. His aim is not fulfilled when he has presented such facts and backgrounds as make possible an intelligent point of view upon religion. That he must be able to do. But today's demands ask him to go further. In his impartiality, he should not leave his students, many of whom are really hungry sheep who look up with eagerness to be fed, wondering what to think, unsure of how to live, and uncertain whether there is a God to venerate. The teacher who really interprets religion today will, himself committed to life's major experience—the life with God,—seek to help his students to enter into that experience, to find themselves not merely intellectually in relation to historic religion, but to find them-

selves religiously *now*, in inward participation in a living faith.

* * *

One further word, and I am done. One cannot go this far without asking another question: we are saying that the creative teacher does more than merely influence the thought of his students. That he does. But he goes further. He infects his students through the depth and richness of his own religious experience with a desire for a like fulfillment of their own religious possibilities. By this I mean no narrow concept of self-realization apart from the integration of personal life with the social demands of our difficult and challenging times. I mean a harmonization, through some great commitment, of the two great factors in all growth in personality,—the factors of self-fulfillment and social co-operation, of self-assertion and self-surrender, of self-realization and service—neither of which can possibly be complete without the other. And our final question is: where does one go for help in realizing any such ultimate aim? Where do we ourselves go for help, and where can we direct our students when they ask us, as the rich young man asked Jesus, "What shall I do that I may inherit eternal life?"

For myself I feel no hesitation in proposing that the answer lies in the religious personalities of history. There the laws of the spiritual life find their concrete embodiment. There the life of God in the soul of man can be seen in its fruitfulness in his transcendent power. To study, to admire, to live with a great religious person is to see the laws of the spiritual life made manifest. In the essay⁷ by Professor Porter to which I have referred above in which the author's spiritual autobiography is traced, much is made of this point. It was a crucial discovery, says Professor Porter, when this truth was borne in

⁷Frank C. Porter. *Op. cit.*, p. 206.

upon him, that the greatest thing in religious history is the great men who make it up, that the prophets are the most important facts in the Old Testament as Jesus is the most significant part of the New, and that the nature of religion can be best discovered in the religious genius just as the nature of art is grasped through the great artists and their work.

But if one not only studies and admires, but takes the further step of inward commitment to the way of life exemplified by the great personalities of religion's history, one finds a further result in one's own experience. One not only sees the laws of life made manifest to him. One sees those laws taking possession of himself. Not by turning to a fixed pattern, does this process of self-unification and self-transcendence take place. By way of a dynamic relationship to the one greatest religious personality one knows does the ultimate mediation of life take place. Not simply by quoting his sayings, not even by accepting as one's own the system of thought that the genius shared, but by oneself participat-

ing in the living faith made real in him, by accepting for one's own the life-purpose for which the great one lived, and in one's own day and age, furthering the causes that fulfill that purpose, does one find oneself a new man in the life of the spirit. For those who have the historic tradition of the Hebrew faith such a commitment might come through the great prophet of the exile whose songs of the Servant of Jahweh have given poetic and transcendent expression to the ideal of self-realization through service. For the Christian it comes supremely in Jesus.

To me this is the unifying experience which gives significance to all our teaching, whether on the side of its scholarship or on the side of its interpretive power. To teach with reference to Jesus Christ, to experience through him a living faith in God, and courageously to share that faith with those who study with us is to have a gospel for a sad and disillusioned age. To stop short of that is to be content with lesser aims. To cherish such a purpose is to view each day's work with the aspect of eternity upon it.

A NEW AMERICAN CATHOLIC TRANSLATION OF THE NEW TESTAMENT*

ISMAR J. PERITZ

THE CATHOLIC CHURCH IS SO conservative that anything new within it is striking if not startling. Notwithstanding, something new has made its appearance last August in the new translation of the New Testament. The first English Catholic version of the New Testament, known variously as the Rheims, Douay or Doway Version, was published in 1582. After a lapse of over three and a half centuries, a new translation, not a revision, made in America, sanctioned by supreme Catholic authority, is in our hands. It is not too much to say that this new version possesses qualities, judged by highest standards, that are calculat-

ed to make it an epoch-making event in the history of Bible translation and religion.

Father Francis Aloysius Spencer, the author, died before his work reached the public; and two colleagues of his devotedly completed the task. Fr. Spencer was a convert to Catholicism, born in New York City, the son of an English clergyman. He gave himself to biblical study rather than to parochial duties; mastering the elements that entered

*THE NEW TESTAMENT. A New Translation from the Original Greek. By VERY REVEREND F. A. SPENCER. Edited by Charles J. Callan, O. P. and John A. McHugh, O. P. The First Catholic Translation Made in America. The Macmillan Co., 1937. XIV-717 pages. \$4.50.

into his task, he spent twenty years on his translation.

Centuries of experience have furnished the criteria by which to judge a Bible translation. They are embodied in what might be called keynotes: Is the translation based on the "Original Languages"; on the best obtainable "Text"; is it faithful in "Translation"; in appropriate "English"; is it free from "Notes" discussing sectarianism; finally, has it proper typographical "Form?" In proportion as a version has met these demands it is adjudged excellent or perfect or a measurable approach to such quality. How does the new Catholic version measure up?

It scores high in the first point: It is based on the ORIGINAL GREEK. This is a new departure: the former Catholic version was based on the Latin Vulgate. Whenever the two differed, as they often do, the Vulgate was preferred. Fr. Spencer reverses the procedure. It could not have been easy for him to give the authoritative Vulgate the second place; but he does it in the interest of scholarship; and he cites St. Jerome, the author of the Vulgate, as an example in doing so. Translating from one language into another has been likened to pouring honey from one vessel into another, some sweetness always remains behind. Hence came the demand that the Bible be translated from the original languages and not from another translation.

The new version furnishes numerous illustrations of improvements by the adherence to the principle of original languages. For instance, the former Catholic version translated the petition in the Lord's Prayer in two different ways. In Matthew (6:11) it read: "Give us this day our supersubstantial bread"; but in Luke (11:3) it had: "daily bread." This was due to following St. Jerome who translated the same Greek word *epiousion* by two different Latin words. Fr. Spencer sticks to the Greek, and translates in both places "daily bread." Another illustration is Fr.

Spencer's translation of the *gloria in excelsis*:

"Glory to God in the heights of heaven
And on earth peace to men whom he
favors."

This rendering, scholars will agree, is truer to both the original Greek and the characteristic parallelism of Hebrew poetry. There is justification for the claim that the new Catholic New Testament is based on the original Greek.

TEXT signifies the endeavor to go back as far as possible to the autographs. They no longer exist; and the handwritten copies, the manuscripts, gathered during centuries of copying errors of transcription. Three out of the four oldest Greek manuscripts in existence have been recovered since the Rheims New Testament was made. Codex Sinaiticus, probably the oldest of them, has recently found an appreciative and safe resting place by the side of its younger sister, Codex Alexandrinus, in the British Museum. Fr. Spencer had full knowledge of the science of textual criticism which awakened with the new light from the finds in the East. He did not follow any one of the new standard Greek texts, but pursued an eclectic course, choosing what he considered the best of all; but in a measure he was hampered by the fact that Catholics are not always free to choose.

This is probably the reason why he retained without note or comment the end of Mark (16:9-20) containing an account of the resurrection not found in the earlier Greek manuscripts. On the other hand, he retains also the episode of adultery but with the explanatory note: "This section is wanting in the best Greek MSS.; it is, however, apostolic and a true part of the inspired Scripture." He thus sides with the manuscript evidence, but holds that an omission from an early Greek manuscript is not necessarily evidence against genuineness which is a wise caution. On the other hand, in many instances, too numerous for mention here, he has adopted the findings of

foremost textual critics, and proves himself one of them.

TRANSLATION is concerned with the accuracy with which the original is conveyed in the other language. It is a most delicate task. It requires a thoroughgoing and intimate acquaintance with the idioms of both languages and a genius to be just to both. In translating the New Testament the difficulty is enhanced by the fact that English is the simplest and Greek the most highly developed language, although in the form in which it appears in the New Testament it had somewhat deteriorated into a "translation" Greek as used by foreigners. Fr. Spencer was well aware of the pitfalls. He not only avoided them, but in some instances he excelled above others in accuracy. Luke 7:36; and 11:37, for instance, Fr. Spencer translates:

"One of the Pharisees having asked Him to dine (Greek: *phagein*) with him, He entered the Pharisee's house and reclined at table."... "a Pharisee asked Him to breakfast (Greek: *ariston*) with him."

It has to be recognized that Fr. Spencer is strictly accurate in translating the Greek words respectively "dine" and "breakfast." The Rheims, Authorized, and Revised versions have "eat with him;" Moffatt: "asked him to dinner;" and Goodspeed: "to have dinner with him;" but there is no real difference between these renderings; and Fr. Spencer's "dine," found also in the Twentieth Century New Testament and in Torrey, is dignified and appropriate as well as correct. And his rendering "breakfast," found already in the margin of the Revised Version, is the only correct equivalent of the Greek word, and by far preferable to "dine" of some of the versions or Moffatt's "take a meal" or Goodspeed's "lunch." And, further, Fr. Spencer's "reclined at table," as in the margin of the Revised Version, representing three varying Greek words of the same meaning, is more

accurate than "sat down" of the Rheims, Authorized, and Revised versions, "lay down" of Moffatt or "took his place" of Goodspeed, reflecting the customary posture at table, reclining on a couch with feet stretching out behind, which would make it possible for the woman of the Gospel story to stand over Jesus' feet, wet them with her tears and wipe them with her hair.

Also in the interest of accuracy, though not altogether successful, is Fr. Spencer's translation of Matthew 6:27 and its parallel Luke 12:25:

"Who among you, by anxious thought, is able to add a single span to his life?"

The Vulgate was responsible for the rendering "add to his stature one cubit" found in the Rheims, Authorized, and the British Revised versions. But a moment's thought is sufficient to convince anyone that this cannot be the intended sense. A cubit is the measure from the elbow to the middle finger or about eighteen inches. Who would ever think of adding eighteen inches to one's height? But the Greek word not only means height but also "age" or "life." Of course, adding a cubit's length to one's life, is only a figure of speech, but it is at least a plausible one. Consequently, some modern versions have substituted "life" for "stature." But Fr. Spencer was infelicitous in substituting "span" for "cubit;" for the reason that a span is only half the length of a cubit. He might have gone the full length and treated the whole statement as a figure of speech, like the Twentieth Century New Testament: "can prolong his life a single moment," or like Goodspeed: "add a single hour to his life," or he might have retained "cubit" although it is no longer a current word, and translated like the American Revised Version: "add a cubit to the measure of his life." But we must give Fr. Spencer the credit of striving not only for accuracy but also for current English, which leads us logically to the next point under consideration.

In speaking of the ENGLISH of a version we mean particularly its style. The style of a version is of paramount importance. Experience of centuries has set the standard. It must be vernacular, free from obsolete terms, understandable, neither pedantic nor vulgar, and in accord with its lofty theme. In this respect the King James Bible had achieved excellence which has been the wonder even of Catholics; and "murdering the King's English" is the sentence pronounced upon him that violates the pure canons of the English style of the King James Bible.

Judged even by such a standard, Fr. Spencer's English deserves unstinted praise. It follows, as the later revisions of the Rheims New Testament, in substance the approved style of the Authorized and Revised versions of the New Testament. Such deviations as occur, to be pointed out below, fail to weaken the general impression that we move in the atmosphere of the greatest English classic. The most effective way to prove this is to read generous sections; and we select as a sample Saint Paul's Areopagus speech (Acts 17:22-31) in Fr. Spencer's translation: "Men of Athens, I perceive that in all things you are very religious; for, as I went about and observed the objects of your worship, I found among other things an altar upon which was the inscription:

"To an Unknown God."

What, therefore, you unknowingly worship, I proclaim to you. THE GOD WHO MADE the universe AND ALL THE THINGS that ARE IN IT does not reside in temples made by hands, being Himself LORD OF HEAVEN AND EARTH, nor is He served by human hands as though in need of anything, since He Himself GIVES to all life and BREATH and all things; and He made from one common origin every race of men to dwell upon the whole face of the earth (having fixed their destined periods and the limits

of their occupancy) to seek God, if perchance they may feel after Him and find Him; though He is not far from each one of us, for in Him we live and move and are; as even some of your own poets have said:

"For we too His offspring are."

"Since then we are the offspring of God, we ought not to imagine the divine nature to resemble gold or silver or stone sculptured by human art and design. God, then, overlooked such times of ignorance, but now He announces to men that all should everywhere repent; because He has appointed a day in which He will JUDGE THE WORLD WITH JUSTICE by a Man to whom He has assigned the office, of which He has furnished proof to all men by raising Him from the dead."

It is evident that we meet here in general with the grace, euphony, and dignity which have made the English Bible famous. In some cases it has even improved on the renowned cadence of the Authorized Version, as in Ephesians (2:21, 22): "In Him the whole building, accurately fitted together, rises into a holy temple in the Lord; in Him you also are being built together into a spiritual dwelling-place of God."

Nevertheless, we also meet with the peculiarity which has distinguished the Catholic version from the Protestant, due to the influence of the Latin Vulgate, namely, its preference of words of Latin over against Anglo-Saxon origin. Consequently we find "reside" for "dwell," "coheirs" for "fellow-heirs," "interior" for "inward," "discernment" for "understanding," "inexplorable" for "unsearchable," "enlightenment" for "to make see," "plentitude" for "fulness." A new tendency to reproduce words of Greek origin by transcription is seen in "energy" for "working," and "scandalize" for "offend." But that the preference for latinized terms was held in check is evident from Fr. Spencer's deliberate change of "charity" to "love." All the Eng-

lish versions from Wycliffe's to the Genevan had "love." The Rheims Version, following the Vulgate which had *caritas* for the Greek *agape*, was the first to introduce "charity," and influenced its adoption in the King James Version. But "charity" is not only a latinized form of the Anglo-Saxon "love," but by usage came to convey only a phase of love. The Revised Version, therefore, returned to the older rendering which Fr. Spencer adopts in the interest of purer English and stricter accuracy, and translates: "But the greatest of these is love."

NOTES in Bible versions when intended to fortify doctrinal bias, as distinguished from being merely explanatory, have caused bitter feelings; and they have intentionally been utterly banished from modern versions. But bias may show itself also in the text by a peculiar translation of doctrinal or ecclesiastical terms. Freedom from bias and strict objectivity are devoutly to be desired; but they will probably not be achieved except with the union of Christendom. Fr. Spencer's is a Catholic version; and both in the text and in the notes Catholic bias appears, although not as pronounced and as invariably as formerly, of course, we know that Catholic Church authority requires notes in any Bible published by Catholics.

For instance, the Greek word *metanoia* is a compound of a noun meaning "mind" and a preposition meaning "after." It means a change of mind, a turning round and going the opposite way; it is a term of moral significance, and is translated "repentance." With Catholics it first had and still has the same meaning. But its Latin equivalent, *poenitentia*, "penance," assumed a functional or ceremonial meaning, and developed into the sacrament of penance. Fr. Spencer wavers in his translation of the word. Sometimes he translates it "repentance" and sometimes "penance." So in Matthew (3:8) he translates: "fruit worthy of penance" but in Luke (3:8):

"fruits worthy of repentance." The two words evidently mean to him the same thing. Similarly, Fr. Spencer translates the Greek word *presbyteros* "presbyter," over against the Revised Version's "elder." But in Acts (14:23) he translates it "priest." However it is in the notes that we meet the most pronounced Catholic bias as, for instance, the defence of the cardinal Catholic doctrine of the primacy of St. Peter. The note on Matthew 16:18 reads: "The singular number (of the word 'rock') limits the address exclusively to the Prince of the Apostles: 'Thou art Kepha (Rock), and upon this Kepha I will build My Church.' The fulfillment of this promise is narrated in John 21, 15-17." The note to the latter passage reads: "Be shepherd over My sheep." Jesus, who proclaimed Himself the Good Shepherd (John 10, 11), here in the most emphatic manner constitutes Peter the shepherd of His lambs and sheep, delegating to him His own authority and power. The Greek verb, *be shepherd over*, in its metaphorical meaning means, to rule, govern and teach was given for the good of the entire flock itself, consequently the authority given to Peter descends to his successors. This authority to teach, rule and sanctify the flock of Christ is ordinary, immediate, universal and supreme." This note is an example of Catholic bias for indoctrination of believers. There are relatively few of them; most of the notes are informational and helpful; the introductions to the books on the whole adhere to traditional views, although that to the Epistle to the Hebrews distinguishes between the matter and teaching supplied by S. Paul and the form and expression furnished by another. The notes and introductions are extraneous matter and not part of Holy Scripture and subject to revision. They illustrate that what divides Christians is not the Scripture itself but its interpretation. Fr. Spencer's translation might have been made more acceptable

to a larger than intended limited circle by adherence to the principle of omitting notes and comments.

The FORM or typographical make-up of a version is the product of the evolution of printing. The oldest manuscripts of the New Testament were written in capital letters without breaks between words or sentence and without punctuation marks. When the Bible began to be printed, the page assumed articulated form; and the Geneva Version, followed by the Rheims and Authorized versions, broke up the text into verses instead of paragraphs. From a printer's point of view there is probably no other book with so awkwardly articulated a page as the ordinary New Testament. Among modern attempts to give the Bible a presentable literary form Fr. Spencer's New Testament will take first rank; and not enough can be said in its praise. The subject matter is divided into longer and shorter paragraphs, with headings, under which are grouped cross references. Five different types are used; poetry is distinguished from prose; chapter and verse divisions are in the margin;

and the appearance of the page gives pleasure. It is not too much to say that Fr. Spencer's is in form the best New Testament in the market.

We may summarize the possible effects of the publication as follows:

1. It is calculated to make the reading of the New Testament popular, especially if a less expensive edition is issued.

2. Ministers who now occasionally use new versions to read their Scripture lessons from the pulpit or Bible students that use them for comparisons, may now add with profit this new Catholic version, with the effect of breaking down prejudice and promote Christian union.

3. The revisers of the American Standard Edition of the Revised Version at work now on a new edition, will profit by consulting this new version as the revisers of the Authorized Version did in consulting the Rheims Version.

4. It represents a step in the direction of one English Bible for all English speaking people.

A MODEL PARLIAMENT OF RELIGIONS—A NOTE ON METHOD IN COMPARATIVE RELIGION

By JOHN PAUL WILLIAMS

A PROMISING METHOD IN THE teaching of comparative religion was tried last Spring by four colleges in the Connecticut Valley. Following the pattern so successfully pioneered by the Model League of Nations Assemblies, students who had been studying during the academic year the various religions of the world met at Mount Holyoke College as the guests of Professor Mary I. Hussey and her class, and formed a Model Parliament of Religions. The discussions were led by Professor James B. Pratt of Williams College and they centered around the problem of salvation. Each student was asked to represent a given religion

and he was encouraged to speak in the first person. The Parliament was begun by the reading of papers by students who presented the following aspects of religion: Hinayana Buddhism, Mahayana Buddhism, the Vedanta, Orthodox Judaism, Roman Catholicism, and Modernistic Protestantism. The paper on Roman Catholicism is printed below; it is a genuine undergraduate effort, produced after two brief conferences with a teacher of comparative religion and two with a Catholic Priest.

The value of the Parliament lies in the fact that students enjoy intercollegiate contacts in academic fields as well as in athletics. These

contacts furnish motivations which a study of the bare facts themselves frequently lacks. Those instructors who teach in colleges whose location makes an intercollegiate "parliament"

difficult may find that the idea will work when used in the classroom; the method was tried at Massachusetts State College in a class of forty students with fair success.

A CATHOLIC'S CONCEPTION OF SALVATION

By JOSEPH JAVORSKI, *Massachusetts State College, '39*

A COMPLETE COMPREHENSION of the universally accepted Catholic conception of salvation implies a complete understanding of the definition of the word, salvation. Salvation postulates the spiritual; the spiritual embodied in a soul; the soul sanctified through divine grace. Grace is the unmerited interior assistance which God confers upon man in order to render him capable of supernatural acts of the soul through which he may attain salvation. Salvation presupposes a condition of sin. As sin is the greatest evil, salvation is used mainly in the liberation of the human race or the individual from sin and its consequences.

After God had freely determined to save man, he might have done so by pardoning man's sins without having recourse to the incarnation of Christ. However, Christ's incarnation was the most fitting means for the salvation of man since sin against a God can only be expiated through infinite satisfaction.

Christ's office as a savior, though one, is virtually threefold: There must be experienced an atonement for sin and damnation. There must be an establishment of the truth so as to overcome human ignorance and error. There must remain a perennial source of spiritual strength to aid man in his struggle against sin.

These three functions have been fulfilled. The sacrifice of Christ redeemed us from the bondage of sin; the teachings of Christ have shown us the truth; and a perennial source of spiritual strength and guidance has become our endowment when Christ established the Church.

Since the establishment of the Church ful-

filled one of the functions of salvation, it follows that only by entering the Church can we participate in the redemption bought for us by Christ. Moreover, it is to the Church that Christ has committed those means of grace through which the gifts He earned for men are communicated to them.

From this there can be only one conclusion: union with the Church is not merely one of various means by which salvation may be attained—it is the only means.

This does not mean that none can be saved except those who are in visible communion with the Church. A non-Catholic, in good faith, can be saved by acts of perfect charity and of contrition. Whoever, under the impulse of actual grace, elicits those acts of charity and contrition receives the gift of sanctifying grace, and, by this, is saved. It is obvious that such acts could not possibly be elicited by one who was aware that God has commanded all to join the Church, and who nevertheless should wilfully remain outside the fold.

The established Church, then, must be looked upon from two aspects: The material and the spiritual.

As the spiritual Church it must be recognized as the divine society of the Son of God. In such a capacity the Church has certain powers; certain means of grace given to her directly by Christ. The Church, in turn, communicates these powers and graces to her members.

Thus the Church carries on her spiritual work in three major ways:

(1) Through the infallible teaching of revealed truth.

(2) Through the perpetual renewal of the sacrifice of Calvary.

(3) Through the sacraments.

The teaching of revealed truth must necessarily be infallible since the gift of inerrancy is guaranteed to it by the words of Christ, in which He promised to guide it forever unto all truth. (John XIV, 16; XVI, 13)

The perpetual renewal of the sacrifice of Calvary is embodied in the sacrifice of the Mass, instituted by Jesus Christ at the Last Supper. In this way we have a perennial renewal of the sacrifice of the atonement, the one difference being that the sacrifice is bloodless on our altars.

In relation to the sacraments—a sacrament is a visible sign instituted by Christ signifying and producing grace. Three elements constitute a sacrament.

(1) The visible sign.

(2) The producing of grace.

(3) The institution by Christ.

Obviously, circumstances prohibit an exposition of the "modus operandi" of each. Therefore, I shall merely mention each with its apostolic justification.

The first sacrament is Baptism: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John III, 5)

The second is the sacrament of Confirmation: The Apostles imparted the Holy Ghost by the laying on of hands, a sacramental rite distinct from Baptism. (Acts VIII, 14, 18) The next is the sacrament of Penance or Confession: "Receive ye the Holy Ghost" and "Whose sins you shall forgive they are forgiven." (Math. XVI, 18, XVIII, 18)

The next is the sacrament of the Eucharist: Christ promised to give His Flesh as food and His blood as drink and fulfilled this promise at the Last Supper. (John VII, 48-70; Math. XXVI, 20)

The next is the sacrament of Holy Orders: At the Last Supper Christ instituted the Sac-

rament of the Eucharist at the same time saying: "Do this for a commemoration of Me." (Luke XXII, 19) By this He gave the Apostles the administrative power to carry out His commands, i. e. instituted the sacrament of Holy Orders.

The next is the sacrament of Marriage: Christ said, "What therefore God hath joined together, let no man put asunder." (Math. XIX, 4-8)

The last is the sacrament of Extreme Unction: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." (James V, 14, 15)

Christ promised His Church that the Holy Ghost, the spirit of Truth, would be with Her to the end of time. However, though Christ is always the invisible head of His Church, he decreed that His Church is to be a human institution; a visible Society endowed through divinity with jurisdiction, legislation, authority, and constitution; a society of good and bad members under one head, the Pope, who has control over all members, both "ecclesia docens" and "ecclesia credens"; a society of bishops who preside over separate portions committed to their charge; a society of clergy with their multitudinous obligations and duties.

For a special reason I have gone into detail to show the necessity of organization under one head of such an immense intricate organization; for a society of the sort just mentioned carries with it two concomitants:

(1) That of indispensable legislation productive of coherence and uniformity of organization.

(2) The concomitant of fallibility in relation to the administration insofar as it pertains to the material character of the society itself. But it must be remembered that the Church, being an entity of Christ, is infallible in her teaching on faith and morals. However, she may err in facts such as are merely per-

sonal and historical, in her judgment of the guilt or innocence of individuals who come before her tribunal.

As the divine representative of Christ, the Church claims the right to make laws that safeguard the faith and promote the devotion of her people.

In consequence we have the establishment by the Church of indispensable legislation, not essential to salvation, but requiring the obedience of Church members. Church legislation, therefore, is of two levels—conditional and unconditional.

The unconditional are those typified by the 10 commandments. These are obligatory and always in effect.

The conditional laws are of the following types:

(1) The Church commands us to hear Mass under grievous sin, because she considers the deliberate refusal to attend public worship on Sunday an insult to Christ.

(2) The Church commands the participation in Confession and the partaking of the Eucharist at least once a year, under punishment of anathema. The justification here is obvious. The sacraments of Penance and Eucharist were established by Christ, but their actual mode and frequency of dispensation was left to the Church.

(3) The Church commands us to fast and abstain. Thus, the eating of meat on Friday is prohibited. During Lent abstinence is required on Wednesday, Friday, and Saturday.

These three, then, mass attendance, reception of Eucharist, and fasting and abstaining, are conditional commands; i. e. They are not always obligatory as, for example, the law of fasting and abstinence ceases if one is old or sick.

In recapitulation: We have seen how salvation postulates grace, condition of sin, and redemption, and how redemption necessitates atonement, example of truth, and the establish-

ment of a perennial source of spiritual strength and guidance embodied in the Church. The Church must be viewed in two aspects: the spiritual and the worldly. The spiritual functions in three ways: through revealing infallible truth, through perpetual renewal of atonement, and through the sacraments. The material aspect of the Church is viewed with the concomitants of necessary legislation and potential fallibility, such as exemplified by error in facts merely personal or historical. We have seen the legislation of the Church to be of two types: conditional as typified by fasting, and unconditional as typified by the 10 commandments.

Now let us bring the matter closer to the individual.

Fundamentally—there are four phases to be considered in relation to salvation. The first phase is as follows:

(1) To attain salvation the individual must conform to the doctrines heretofore exposed. As a reward the individual is saved, i. e. goes to heaven. Heaven, it is enough to say, is a state of spiritual happiness brought about by the beatific vision, transcending joys that the human mind cannot grasp.

Does this imply that all non-Catholics are damned? Emphatically not. Yet we believe that union with the Church is a prerequisite to salvation. For many individuals outside the Church, are, through divine grace, really within the Church in the sight of God. While not united with her in fact, they are in communion with her in desire.

(2) The second phase of salvation recognizes an obvious gradation of sin. There are two kinds of sin: The mortal sin, as illustrated by a deliberate act of murder or adultery, and the venial sin, as illustrated by a sudden outburst of temper due to a nervous strain. Thus, if an individual dies in venial sin his soul goes to purgatory where it is purged of sin, after which it reaches heaven.

(3) The third phase pertaining to salvation is best exemplified by infants who die before being baptized. The souls of these go to Limbo, a state of natural, though not spiritual, happiness.

(4) The fourth phase of salvation is the

actual negative phase. Transgression of faith or commandment is defined by mortal sin commits the individual to hell forever. In definition of hell, suffice it to say that the state of the condemned is one of "everlasting and eternal punishment and damnation."

RECENT BOOKS IN THE FIELD OF THE NEW TESTAMENT

MARY E. ANDREWS, *Goucher College*

The duties of an editor of Bibliography in New Testament seem decidedly nebulous. The JOURNAL has expanded its Book Review section with each succeeding issue and one has confidence that most of the books that one might mention either have been or will be reviewed in its columns. The members of NABI are interested in two types of book: those that are of value as scholarly works contributing to the intellectual equipment of the teacher and those that are of a more popular nature which they may put in the hands of their students or on their reserve shelves in given courses. The line of demarcation between the two types, however, is often wavy and not straight.

1937 has done well by us in the New Testament field. Two important German works have been translated: *Das Urchristentum* by Johannes Weiss, under the competent editorship of F. C. Grant has become *The History of Primitive Christianity*, and perhaps even more important the first volume of Hans Lietzmann's great work has appeared under the title *The Beginnings of the Church*. C. H. Dodd of Cambridge has given us *The Apostolic Preaching and its Development* and Dr. George A. Barton's *The Apostolic Age of the New Testament* had already appeared. The writer is awaiting Dr. M. S. Enslin's forthcoming book on *Early Christian Beginnings* with eager anticipation.

Two new *Introductions* are especially worthy of mention, those of E. J. Goodspeed and Kir-

sopp and Silva Lake. The former is probably the more original (although a competent reviewer declares some positions are outdated) the latter is the greater mine of information relative to criticism, textual matters, etc. Both have been reviewed in this JOURNAL.

There are two new commentaries on the Pastoral Epistles: that of E. F. Scott in the Moffatt series and one by Sir Robert Falconer, which is an Oxford publication. The former author has written a very commendatory review of the English work. Another commentary which has met with the most favorable reviews from scholars of decidedly different points of view is Harvie Branscomb's *Gospel of Mark*, another volume in the Moffatt series. A commentary on Mark that is abreast of recent developments in New Testament research is highly desirable and we are grateful for this one.

Other books, reviews of which are awaited, are E. J. Goodspeed's *New Chapters in New Testament Study*, the work of collaboration by H. D. A. Major, T. W. Manson and C. J. Wright on *The Mission and Message of Jesus* and Dr. Cadbury's recent volume, *The Peril of Modernizing Jesus*. The writer is inclined to put this book on the *must* list for all NABI members before our next annual meeting.

Among the books of more popular nature which have appeared slightly before 1937 which are of particular interest to the teacher of New Testament are Mary E. Lyman's *The Christian Epic* Macgregor and Purdy's *Jew*

and Greek: Tutors Unto Christ and William Scott's *A History of the Early Christian Church*.

More important, however, than any listing of significant books is the larger issue involved in the great changes that are rapidly coming in the field of New Testament criticism. Form criticism, for better or for worse, is upon us; it is accepted and opposed both in England and in America; it has been in existence for nearly two decades in Germany; what it does with the problems of Synoptic criticism and consequently with the figure of Jesus is of practical concern to every teacher of the New Testament. Some able New Testament scholars discount the method, seeing it only as an eddy in the broad stream of contemporary scholarship; others, equally able, see it as the main tool of Gospel research. Sooner or later, NABI must come to grips with the issues raised by this advanced New Testament scholarship. An annual meeting might well devote some part of its program to the understanding and appreciation of the issues involved. It may well turn out to be an issue comparable to those raised by Strauss and Baur, Harnack and Schweitzer. Two of Martin Dibelius' books

are now in English: "*From Tradition to Gospel*" and *A Fresh Approach to the New Testament and Early Christian Literature*. American scholars hospitable to the new method are F. C. Grant (*The Growth of the Gospels*) and D. W. Riddle (*Early Christian Life as Reflected in Its Literature*.) The latter has published two articles dealing with Form criticism as applied to the gospels in the *Journal of Biblical Literature*: "The Structural Units of the Gospel Tradition" (March 1936) and "Mark 4:1-34; The Evolution of a Gospel Source" (June 1937). It should be noted that these two men last mentioned are by no means the only American scholars sympathetic to Form criticism, but they have given the method its most vigorous articulation to date. Among English scholars who are taking the method of Form criticism seriously are C. H. Dodd of Cambridge, whose provocative book *The Parables of the Kingdom* with its "realized eschatology" has already drawn fire in the *Journal of Biblical Literature* and R. H. Lightfoot of Oxford who presented an interesting paper on "The Conclusion of Mark's Gospel" at the recent meeting of the Society of Biblical Literature and Exegesis.

ARTICLES ON THE OLD TESTAMENT PUBLISHED IN ENGLISH DURING 1937

By DR. ROBERT H. PFEIFFER, *Harvard University*

ABBREVIATIONS. AJSL (American Journal of Semitic Languages). BS (Bibliotheca Sacra). CQ (The Crozier Quarterly). CQR (Church Quarterly Review). ET (Expository Times). HTR (Harvard Theological Review). JAOS (Journal of the American Oriental Society). JBL (Journal of Biblical Literature). JQR (Jewish Quarterly Review). JR (The Journal of Religion). JTS (Journal of Theological Studies). NC (The New Christian). PEF QS (Palestine Exploration Fund: Quarterly Statement). Quantul. (Quantulacumque.

Studies Presented to Kirsopp Lake by Pupils, Colleagues and Friends. Edited by R. P. Casey, S. Lake, and A. K. Lake. London, Christophers, 1937). RE (The Review and Expositor). RIL (Religion in Life).

NOTE. Articles published in this JOURNAL have not been listed; they appear in the index for 1937 (5, 203-206). Since all articles listed appeared in 1937, the year of publication (1937) has been omitted throughout.

I. General.

R. E. Keighton, "Reality in the Bible" (CQ 14, 207-12). A. E. Garvin, "The Value of

the Old Testament for the Christian Church" (ET 48, 374-78). J. C. Slemp, "Principles and Methods of Bible Interpretation and Ex-

position" (RE 24, 452-69). H. H. Rowley, "The Interpretation of the Song of Songs" (JTS 38, 337-63).

II. *The Religion of the Old Testament.*

J. A. Montgomery, "Aesthetic in Hebrew Religion" (JBL 56, 35-41).

J. V. McGee, "Theology of the Tabernacle" (BS 94, 153-75, 295-320, 409-29). G. F. Finney, "Elijah—Jehovah's Champion" (CQ 14, 5-10). H. G. Wood, "The Tenth Commandment" (ET 48, 165-68). H. Torczyner, "How Satan came into the World" (ET 48, 363-65). W. L. Knox, "The Divine Wisdom" (JTS 38, 230-37).

G. R. Berry, "The Glory of Yahweh and the Temple" (JBL 56, 115-17). H. G. May, "The Departure of the Glory of Yahweh" (JBL 56, 309-21). W. E. Staples, "The Book of Ruth" (AJSL 53, 145-57).

B. D. Erdmans, "Reflexions on a Synagogue Inscription (Isaiah 66)" (Quantul. 35-40). C. E. Simcox, "The Rôle of Cyrus in Deutero-Isaiah" (JAOS 57, 158-71). L. Waterman, "The Martyred Saint Motif of Is. 53" (JBL 56, 27-34).

III. *Literary Criticism.*

L. Waterman, "The Authentication of Conjectural Glosses" (JBL 56, 253-59).

W. J. Phythian-Adams, "The Origin and Evolution of Deuteronomy" (CQR 123, 215-47). J. Reider, "The Origin of Deuteronomy" (JQR 27, 349-71).

R. H. Pfeiffer, "Midrash in the Books of Samuel" (Quantul. 303-16). C. C. Torrey, "The Background of Jeremiah 1-10" (JBL 56, 193-216). G. Dahl, "Crisis in Ezekiel Research" (Quantul. 265-84).

W. A. Irwin, "The Elihu Speeches in the Criticism of the Book of Job" (JR 17, 37-47).

C. A. Hawley, "The Apocrypha" (RIL 6, 561-73).

IV. *History and Archaeology*¹

J. L. Kelso, "Archaeology's Influence on Old Testament Exegesis" (BS 94, 31-36). J.

McK. Adams, "The Integrity of the Scriptures in Historical Details" (RE 34, 29-43). R. H. Tafel, "Bible Backgrounds" (NC 3, 98-100). A. L. Shute, "Who were the Hyksos?" (RE 34, 145-55). H. T. Obbink, "The Horns of the Altar in the Semitic World, especially in Jahwism" (JBL 56, 43-49). L. Waterman, "Some determining Factors in the Northward Progress of Levi" (JAOS 57, 375-80). R. H. Pfeiffer, "Hebrews and Greeks before Alexander" (JBL 56, 91-101).

J. W. Jack, "Recent Biblical archaeology" (ET 48, 261-64, 408-11, 549-51; 49, 122-25). R. A. Bowman, "The Oriental Institute Archaeological Report on the Near East [2nd quarter]" (AJSL 53, 100-25); C. F. Nims, "The Oriental Institute Archaeological Report on the Near East [4th quarter]" (AJSL 53, 199-216). T. H. Gaster, "The Chronology of Palestinian Epigraphy" (PEF QS Jan. 1937, 43-58).

M. Burrows, "The Complaint of Laban's Daughters" (JAOS 57, 259-76). J. P. Hyatt, "A Neo-Babylonian Parallel to Bethel-Sar-Eser, Zech. 7:2" (JBL 56, 387-94). E. R. Lacheman, "Note on Ruth 4: 7-8" (JBL 56, 53-56). V. Tscherikower, "Palestine under the Ptolemies (A Contribution to the Study of the Zenon Papyri)" (Mizraim 4-5, 9-90).

V. *Exegesis of the Hebrew Text.*

E. F. Sutcliffe, "A Note on Numbers xxii" (Biblica 18, 439-42). R. Marcus, "The 'Plain Meaning' of Isaiah 42:1-4" (HTR 30, 249-59). G. R. Driver, "Linguistic and Textual Problems: Isaiah 1-39" (JTS 38, 36-49). G. R. Driver, "Linguistic and Textual Prob-

¹Reports on excavations and archaeological studies, except for a few general summaries, have been omitted. For these the English reader should peruse the following journals: American Journal of Archaeology, Bulletin of the American Schools of Oriental Research, Journal of the Palestinian Oriental Society, Palestine Exploration Fund; Quarterly Statement (now merged with the following journal), Palestine Exploration Quarterly; cf. also Iraq, Journal of Egyptian Archaeology.

lems: Jeremiah" (JQR 28, 97-129). T. H. Gaster, "Notes on the Minor Prophets" (JTS 38, 163-65). D. H. Thomas, "Notes on Some Passages in the Book of Proverbs" (JTS 38, 400-403). R. Gordis, "Ecclesiastes 1:17—its Text and Interpretation" (JBL 56, 323-30).

VI. Hebrew Philology.

W. E. Barnes, "A Note on the Meaning of *j'qb* ('*lhj j'qb*) in the Psalter" (JTS 38, 405-10). T. H. Gaster, "The Name *Levi*" (JTS 38, 250-51). E. Robertson, "The Apple of the Eye in the Masoretic Text" (JTS 38, 56-59). A. Lukyn Williams, "The Lord of Hosts" (JTS 38, 50-56). E. Sapir, "Hebrew 'helmet' a Loan-word, and its Bearing on Indo-European Phonology" (JAOS 57, 73-

77). D. W. Thomas, "More Notes on the root *jd'* in Hebrew" (JTS 38, 404f).

VII. Manuscripts, Textual Criticism, and Versions.

W. F. Albright, "A Biblical Fragment from the Maccabean Age: The Nash Papyrus" (JBL 56 145-76). G. R. Driver, "Ecclesiasticus: A New Fragment of the Hebrew Text" (ET 49, 37-39). H. M. Orlinsky, "The Hebrew and Greek Texts of Job 14:12" (JQR 28, 57-68). H. M. Orlinsky, "'Apobaino and 'epibaino in the Septuagint" (JBL 56, 361-67). S. E. Johnson, "The 'Septuagint and the New Testament" (JBL 56, 331-45). C. A. Phillips, "The Oldest Biblical Papyrus" (ET 48, 167-70).

THE ASSOCIATION

EDITORIAL

The annual banquet of the Association was this year converted into a testimonial dinner to Dr. Peritz, whose resignation as Editor of the JOURNAL OF BIBLE AND RELIGION had been announced earlier on the same day. Very appropriately the chief speaker of the occasion was Prof. Eliza Kendrick who had three years earlier served as historian at the dinner celebrating the twenty-fifth anniversary of the Association. On this as upon the earlier occasion Miss Kendrick reminded us that Dr. Peritz was the founder both of the Association and of its JOURNAL.

The decision to found an association for purposes of fellowship and the discussion of common problems was made by a little group of four including Irving F. Wood of Smith College, Raymond C. Knox of Columbia University, Olive Dutcher then of Mount Holyoke College, and Ismar J. Peritz of Syracuse University. The original idea, however, was that of Dr. Peritz.

So too with the JOURNAL. Those in attendance at the testimonial dinner were reminded

how year after year Dr. Peritz had arisen at the annual meeting and urged the publication by the Association of its own journal. In the year 1925 the matter was first brought before the annual meeting and the question was re-opened the following year. In 1927 space was allotted to us in *Christian Education* and Prof. Peritz was appointed editorial secretary. In 1933 our own separate journal was first published under the title, JOURNAL OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS. Issued semi-annually for the first four years of its existence, the JOURNAL was expanded to quarterly proportions in 1937 with the new title, JOURNAL OF BIBLE AND RELIGION. All this is a matter of official record. But in its inception the JOURNAL is even older. Dr. Peritz has told us in the paper which he read at the twenty-fifth anniversary dinner that the idea of the JOURNAL was also in his mind in the year 1908-09 when he proposed the formation of the Association. Thus we are indebted to Dr. Peritz both for the Association and for the Association's JOURNAL.

Dr. Peritz has edited the JOURNAL in what

may well prove to have been its most difficult period. The magazine was born during the worst days of the depression. During the entire five years of his editorship there has been no fund available for clerical help. The editing of the JOURNAL has therefore involved a large measure of physical energy as well as intellectual acumen, sound judgment, tact and the various other qualities demanded of an able editor. The success with which the labors of Dr. Peritz have been crowned may be gathered from a few tributes paid to the JOURNAL and its Editor by readers:

"I have found every issue of the JOURNAL of very great help in lines of thought and in methods of teaching. I would not be without it."

"I find the JOURNAL articles interesting and helpful; besides they aid me in keeping in touch with the methods and ideas of other workers in the field of Bible teaching."

"A very creditable periodical—a monument to the courage and skill of Professor Peritz."

While Dr. Peritz has retired from the editorship, he will still be active in the membership of the Association. And his voice will still be heard in the JOURNAL which he founded.

ARE YOU NOW UNEMPLOYED OR SEEKING TO RE-LOCATE

If so you will do well to communicate with the chairman of the Committee on Vacancies: Ivan G. Grimshaw, 2757 Fairmount Boulevard, Cleveland Heights, Ohio.

Again this year this committee is planning to send to all the presidents of colleges having departments of Bible and Religion a list of the people enrolled with the committee giving a brief statement of their qualifications. (No actual names will appear; numbers being used). In case of a vacancy those qualified will be informed immediately.

A note to Dr. Grimshaw will bring you a registration blank by return mail, and insure inclusion of your record. Those enrolled for 1937 may enroll for 1938 by merely forwarding 25c in stamps to Dr. Grimshaw and indicating any additions to be made to their 1937 registration blank. All those enrolled for 1938 will appear in the Personnel Exchange column in the next issue of the JOURNAL.

THE ANNUAL MEETING

The twenty-eighth annual meeting of the National Association of Biblical Instructors was held at Union Theological Seminary in New York on Monday and Tuesday, December 27 and 28, 1937. The four sessions and the testimonial dinner to Dr. Peritz were all well attended. The President, Dean Frank G. Lankard of Brothers College, presided at all business sessions.

The Monday morning session opened at 10:00 o'clock with a business meeting, followed at 11:00 by the President's Address.

The minutes of the 1936 meeting, as printed in Vol. V, Part I of the JOURNAL OF BIBLE AND RELIGION, were on motion approved without reading.

The Corresponding Secretary, Dr. Carl E. Purinton, presented a mimeographed report dealing with five main points, on which the following action was taken. First, the question of the appointment of a Committee on Syllabi was referred to the Executive Council. Second, in response to the communication that had been received from Dr. Forrest L. Knapp, it was voted that the Association express willingness to co-operate in any way we can with the International Council of Religious Education in the Fourfold Four-Year Program of Leadership Education. It was suggested, further, that a list of our members be given to the International Council. Third, the question of allocating to the Mid-Western Branch a certain percentage of the membership dues from its area was referred to the Executive Council. Fourth, a committee consisting of Dr. E. W. K. Mould, as Chairman, and Dr. Erminie Huntress was appointed to formulate a resolution of thanks to Union Theological Seminary for its hospitality.

The fifth point called for fuller discussion. After a presentation of the results of

the referendum on the proposition to continue quarterly publication of the JOURNAL at an increased membership fee of three dollars, and after discussion from the floor, it was voted unanimously to increase the dues from two dollars to three dollars. It was voted also that some form of closer co-operation be established between the JOURNAL OF BIBLE AND RELIGION and the JOURNAL OF BIBLICAL LITERATURE, probably through a liaison officer who could advise with reference to division of the field between the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis, in publication, in program, and in other activities. The question of an overture to the other society concerning a possible reduction of dues in each for persons who are members of both was referred to the Executive Council.

The report of the Treasurer was received, and an Auditing Committee appointed, consisting of Dr. Edwin E. Kellogg and Dr. Henry E. Allen.

Dr. Ismar J. Peritz, Editor of the JOURNAL, spoke briefly of the aims of the JOURNAL, and of his feeling that the time had come when he should resign the editorship.

A report was read from Dr. Ivan G. Grimshaw, Chairman of the Committee on Vacancies, showing that 27 members of the N. A. B. I. had been registered during the current year with the Committee on Vacancies, 17 men and 10 women; of these 27 persons, 21 held some kind of doctor's degree. The Committee had published in the JOURNAL and sent to 288 college presidents the list of these candidates, with key letters and numbers rather than names, and with a summary of the qualifications of each. Though the direct response had been small, this publicity was felt to have real value. Dr. Grimshaw emphasized the fact that the effectiveness of this committee

is dependent mainly upon the co-operation of all members of the N. A. B. I., especially in reporting expected vacancies. On motion, the report was approved, with an expression of appreciation to the members of the Committee for their fidelity.

The business session was then adjourned, further business to be transacted on Tuesday morning.

Dean Lankard delivered the Presidential Address on the topic: "Can an Ancient Book Teach Any Lessons to a Modern Machine Age?"

The program of the Monday afternoon session, beginning at 2:30, was as follows:

Address: "The Creative Teacher as Scholar and Interpreter", by Professor Mary Ely Lyman of Barnard College and Union Theological Seminary.

Discussion following this address.

Intermission.

Round Table Discussion: "What is the Most Satisfactory Introductory Course in Religion?" For this the group at first divided, but the Pre-College Level Group adjourned to join the discussion of the College Level Group, presided over by Rev. J. Paul Williams of Massachusetts State College.

At 6:15 on Monday evening, in the private dining room of the Seminary Refectory, a testimonial dinner was held in honor of Dr. Ismar J. Peritz, the retiring Editor of the JOURNAL.

Dr. Mary E. Andrews, who served as toastmistress, introduced as the principal speaker Dr. Eliza H. Kendrick, who reviewed the part played in the N. A. B. I. by Dr. Peritz from its beginning and effectively voiced for the group our appreciation of his great contribution. The opportunity was then given for others to speak "as the Spirit moved", and members rose in quick succession to pay their

tribute to Dr. Peritz, and particularly to emphasize the fact that we owe the existence of our JOURNAL to his insight, his urgency, and his faithful labor. Finally, Rev. S. Burman Long of Syracuse, on behalf of the members of the N. A. B. I., presented Dr. Peritz with a brief-case, and Dr. Peritz responded with a gracious speech in which he stressed his hopes for the future of the JOURNAL and his trust in those who would carry it on.

The session on Monday evening at 7:45 was devoted to a Panel Discussion on "Objectives of Bible Teaching." Professor J. Howard Howson of Vassar College acted as Chairman, and the other members of the Panel were Professors David E. Faust of Catawba College, A. Buel Trowbridge of Rollins College, William Scott of Randolph-Macon Woman's College, and Joseph Haroutunian of Wellesley College.

The Tuesday morning meeting opened at 9:30 o'clock with a business session.

The report of the Committee on Objective Examinations, sent by the Chairman, Dean Albion R. King of Cornell College in Iowa, was read and accepted on motion. The report referred to the article on "Objective Examinations in Bible Courses", in Vol. V, Part IV of the JOURNAL, as an indication of the objectives of the Committee. Specifically, it is working now on a comprehensive objective test in The Life and Teachings of Jesus, on the college level, and members of the Association who are constructing or using such tests are asked to send copies to Dean King, and also, if possible, the answer papers after they have been scored. He would like to get in touch, too, with any teachers of such a course who are willing to experiment with objective tests already prepared by the Committee.

The following changes in the Constitution and By-Laws, recommended at the 1936 meet-

ing and reported in the JOURNAL, were at this meeting unanimously adopted:

Constitution: *Article III*: After Vice-President, read: "A Recording Secretary, a Corresponding Secretary, and . . ."

Article IV: Omit second sentence: "Graduate . . . membership."

By-Laws: *Article II*: Omit Article II as it stands, and substitute therefor: "It shall be the duty of the Recording Secretary to keep a record of the proceedings of meetings; to preserve an accurate roll of the members; and to report annually on the condition of the Association. It shall be the duty of the Corresponding Secretary to inform members in advance of each meeting concerning the program; and to conduct the correspondence of the Association." (See the minutes of the Executive Council for a proposal for further change in this article.)

Article VII: Omit: "except that . . . one dollar".

The action taken at the Monday morning session would further change Article VII by making the annual dues three dollars instead of two dollars.

Dr. Mould, Chairman of the Committee on Resolutions of Thanks, proposed the following resolution, which was adopted on motion:

"The National Association of Biblical Instructors expresses its thanks to President Coffin and the Union Theological Seminary for their hospitality in entertaining the annual meeting of our Association. We prize highly this repeated courtesy of the Seminary. We likewise thank the Bursar and the students of the Seminary who made provision for overnight accommodations in the residence halls and elsewhere for members of the Association."

Dr. Kellogg reported for the Auditing Committee that the Treasurer's books had been examined and found correct.

Dr. Haroutunian, Chairman of the Nominating Committee, proposed the following nominations for officers for 1938:

President: Mary E. Andrews of Goucher College

Vice-President: J. Paul Williams of Massachusetts State College

Recording Secretary: Marion J. Benedict of Sweet Briar College

Corresponding Secretary: Erminie Huntress of Wellesley College

Treasurer: Elmer W. K. Mould of Elmira College

Chairman of Program Committee: William Scott of Randolph-Macon Woman's College

Associate in Council: William Henry Jones of Phillips Exeter Academy

These officers were unanimously elected.

The President reported the actions taken by the Executive Council at its meeting on Monday afternoon. (See the minutes of the Executive Council meeting.)

Pursuant to the recommendation of the Council, it was voted that the 146 members who had applied during 1937, and any others who might apply at this meeting be received into the N. A. B. I.

Greetings were read from Professor Raymond R. Brewer, President of the Mid-Wes-

tern Branch, and from Rev. William E. Hunter, Secretary, who also sent an interesting report of the activities of the Mid-Western Branch since its organization in October, 1936. The Branch, now numbering 216, includes members from Canada and the following states: Arkansas, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, South Dakota, Ohio, Oklahoma, Tennessee, Texas, and Wisconsin. The Secretary's report on membership concluded: "We count ourselves simply a part of the National Association contributing to the good of the whole Association, with full devotion to our cause."

It was voted that the Corresponding Secretary be asked to thank the Mid-Western Branch for their report, and to send greetings for their meeting to be held at the Oriental Institute of the University of Chicago on January 17 and 18. The program for this First Annual Meeting of the Mid-Western Branch was read. After the reading of the program for this First Annual Meeting of the Mid-Western Branch, and many expressions of interest in its activities, the business

session adjourned, and the remainder of the morning program was as follows:

An hour was devoted to a discussion on "The Tools of Our Trade—Books", with the following leaders:

Old Testament: Dr. Beatrice Goff

New Testament: Professor E. W. K. Mould of Elmira College

Biblical Archaeology: Professor J. Philip Hyatt of Wellesley College

History and Philosophy of Religion: Professor Herbert L. Newman of Colby College.

Each leader gave a ten-minute discussion of books in his or her assigned field, from the point of view of usefulness in college courses, and each presentation was followed by discussion from the floor.

The closing address of the conference, on "The Younger Generation Negro and Religion", was delivered by Professor Alain Locke, Professor of Philosophy in Howard University

Respectfully submitted,

MARION J. BENEDICT,

Recording Secretary.

MEETING OF THE EXECUTIVE COUNCIL

The Executive Council met on Monday, December 27, at 1 P. M., with the President, Dean Frank G. Lankard, in the chair.

It was voted that we accept with regret Dr. Peritz's resignation as Editor of the JOURNAL, and that in recognition of his devoted services to the organization he be made Editor Emeritus.

Dr. Carl E. Purinton was elected the new Editor of the JOURNAL.

It was voted that Dr. John W. Flight be invited to become Associate Editor, and that he also be asked to serve as the liaison officer between the N. A. B. I. and the Society of Biblical Literature and Exegesis.

Rev. Leon A. Davison was elected Managing Editor.

By common consent, the matter of contributing editorships was left to the judgment of the Editor.

It was voted that the 146 new members reported to the Recording Secretary by the Treasurer, and any others who should apply at this meeting, be recommended to the Association for reception at the next business session. It was decided that all who join after January 1, 1938, should pay the new membership fee of three dollars.

On motion it was recommended that the new Treasurer prepare a budget, estimating

the sums needed for various purposes after consultation with the groups involved. This would, for example, make provision for the expenses of the Mid-Western Branch, of the JOURNAL, and of clerical help for officers who need it.

It was voted that the President appoint a Chairman for a Committee on Preparation of Syllabi.

It was decided to make an overture to the Council of the Society of Biblical Literature and Exegesis concerning the possibility of reduction of dues for persons belonging to both societies.

It was voted that the Council recommend to the Association that we amend Article II of the By-Laws so that the first sentence shall

read: "It shall be the duty of the Recording Secretary to keep a record of the proceedings of meetings", omitting "to preserve an accurate roll of the members; and to report annually on the condition of the Association". By amendment of Article III, these latter points would be added to the duties of the Treasurer. This change was recommended because the Treasurer already keeps an accurate list of members, and his reporting this membership information directly to the Association would be more efficient than his doing it by way of the Recording Secretary.

Respectfully submitted.

MARION J. BENEDICT,
Recording Secretary.

REPORT OF THE TREASURER—1937

Balance Forward \$76.52

Receipts

Dues and Arrears \$858.40
Contributions 95.25
Advertising in Journal ... 140.40
Sale of Back Journals.... 6.00
Sale of Outlines and Units
of Study 44.85
Sale of Reprinted Articles 22.00

\$1166.90 \$1166.90

Total Receipts \$1243.42

Disbursements

Postage \$160.18

Clerical Expense 28.15
Publication 709.17
Promotion 166.69
Editorial (1936) 31.50
Programs 29.00
Miscellaneous 10.30
Travel Expense ..\$5.60
Bills Addressed .. 2.24
Telephone75
Express 1.71

Total Disbursements. \$1134.99 \$1134.99

Balance on Hand in the
First National Bank,
Blairstown, N. J..... \$108.43
Respectfully submitted,

LEON A. DAVISON,
Treasurer.

Dec. 27, 1937.

REPORT OF THE RETIRING EDITOR

It almost appears a work of supererogation to give an editor's report; for the JOURNAL should speak for itself. But in view of the action involving the future policy regarding the publication of the JOURNAL presented to the members of NABI in the REFERENDUM by the corresponding secretary, some matters coming from editorial experience might be useful.

There is no lack of matter that is worthy of publication. The editor has at the end of the year on hand a considerable amount of such matter for which he had not found room. The limit of forty-eight pages set for each quarterly issue by financial resources has acted as a check on the volume of the JOURNAL. If we had a larger income, we could publish more of the material that members have sent in; and this is our explanation to those who are patiently waiting for the publication of their material.

The nature of the material published in the JOURNAL depends largely upon the policy of reciprocity with the Society of Biblical Literature and Exegesis and its Journal. Our aim has been not to encroach on the research and technical aspects; but this is not to be taken that we deal only with anise and cummin and leave out the weightier matters. Bible and religion touch the whole life of man at its most vital points; and nothing that comes within that range is alien to us.

We make no apology for standing on a modernistic basis of interpretation of Bible and religion, evolution with God back of it and Biblical criticism; but they are only means to an end: "to be conformed to the image of his Son," that is, to be made Christ-like.

Several times we have published contributions by college students. The result, we believe, has justified our policy. The JOURNAL is open to the aspiring efforts of the young.

Considerable space has been accorded in each issue of the JOURNAL to book reviews. This is a feature which has received more favorable comment from members of NABI than any other. The aim has been to have the reviews written by specialists with recognized standing, in an interesting manner, not perfunctorily, and with view to the value of the publication to curricular instruction. It is a satisfaction that this feature of the JOURNAL is appreciated.

This closes the fifth year of the history of the JOURNAL. It originated under my hands in a section in CHRISTIAN EDUCATION. For four years it was published under the title of the JOURNAL of the NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS. During the last year it was published quarterly under the title of the JOURNAL OF BIBLE AND RELIGION. It has steadily gained year by year in subscribers; and it now has the largest number of subscribers. But its growth has not been to make it independent and self-sustaining. Its future is in your hands. I am personally convinced that it has a mission of incalculable importance and value. It is indispensable to the cause of Bible and religion in our education; and without it this cause will have no spokesman of its own.

I have reached the age when even members of the Supreme Court retire. For personal reasons, then, and also for the sake of "new blood" in its management, I have relinquished the editorship of the JOURNAL. It has been a labor of love. To those who have been associated with me, chief among them Professors Carl E. Purinton and John W. Flight, I extend my hearty thanks.

LONG LIVE THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS and its JOURNAL OF BIBLE AND RELIGION.

ISMAR J. PERITZ.

MEETING OF THE MID-WESTERN BRANCH

The Mid-Western Branch held its first annual meeting on January 17-18, 1938 at the Oriental Institute, The University of Chicago. Fifty-five members and friends of the Association were in attendance, fourteen states being represented. Professor R. R. Brewer of James Millikan, President of the Mid-western Branch during the past year, presided at the various sessions of the meeting. President J. M. Wells of Hillsdale College was elected president of the Mid-western Branch for 1938. Next year's meeting will be held either in Chicago or at Evanston at about the same time.

The Minutes of the meeting are given here-with:

January 17, 1938.

Oriental Institute, Chicago University.

President Brewer called the Meeting to order at 9:09. After welcoming members and visitors, he introduced Dr. Charles E. Diehl, "Devotional Address".

The Program was followed, in order, till noon recess.

2:00:—

A Business session was held, 15 minutes.

The Secretary's report:—

Twelve to thirteen hundred letters issued from offices of president and secretary. Additions 1936 and 1937, result of all endeavors, 80: losses, 32—1 by death of Prof. Seymour of Aberdeen, S. D., 6 by removal from our territory, 25 apparently by lapse of membership: net gain 48. The list of lapses was read and information sought looking to restoration.

The list of present members presented by states was posted, 223.

A Distribution Map was displayed. (Our membership).

Cards were distributed for nominations to membership and for listing topics and readers for future Meetings.

Greetings were read from the National Meeting, via Erminie Huntress.

The President's Appointments:—

Committees on

Policy: Brooks, Eby, Sellers, Ross, Myser, Kraft, Stratemeier.

Nominations:—Malcolm, Foster, Rife, Kraft.

The Program was resumed at 2:20, with Prof. Eby's paper.

January 18, 1938.

At 9:00 o'clock, the Program was resumed, in Business session.

The *Committee on Policy* reported their judgments for action (Favorably voted).

Next Meeting in Chicago or Evanston.

(Prof. Braden inviting to Evanston).

Date, January, 1939, approximately the same period as this year.

Program Committee to be appointed by the president.

The *Committee on Nominations* submitted report. (Favorably voted).

For president, President J. M. Wells, Hillsdale College.

For vice-president, Miss F. E. Carman, Baptist Training School, Chicago.

For secretary, William E. Hunter, Presby. Col. Chr. Ed. and Manteno, Ill.

For Chairman Program Committee, Prof. A. R. King.

For Counsellors-general, R. R. Brewer and B. A. Brooks.

The secretary was instructed to write our appreciation of service to the Oriental Institute, Dr. John A. Wilson, the Book Store, W. J. Mather.

President J. M. Wells took the chair and guided the program to conclusion.

Pending a second to the motion to adjourn, the secretary was instructed to collect manuscripts of the papers read and file them.

Adjourned.

WILLIAM E. HUNTER,
Secretary.

PERSONNEL EXCHANGE

Readers of the JOURNAL may appropriately bring to the attention of college and university officials the following teachers of religion who are available for positions.

Letters should be addressed to Dr. Ivan G. Grimshaw, Chairman, Committee on Vacancies, 2757 Fairmount Boulevard, Cleveland Heights, Ohio, who will forward all communications to the appropriate code number, thus serving to bring the institute and the candidate in touch with each other without the responsibility of making any recommendations or selection.

Information concerning possible vacancies should also be sent to Dr. Grimshaw.

G-2—Man; A. B. (Bib. Lit.) Hiram College; B. D. (Prac. Theol.) Yale; M. A. (Rel. Educ.) U. of Chicago; Ph. D. (Psych. of Rel.) U. of Edinburgh; Fellow in Practical Theology, U. of Chicago, 1927-28; Instructor three years in small co-educational college; professor of Bible, Junior college for two years; two years head of department of religion in mid-western college. Now engaged in special research.

P-1—Man; A. B. (Classics), Princeton, B. D. (O. T.) Union Seminary; Ph. D. (O. T. Theol.) U. of Edinburgh; 1 semester of same, Tübingen.

W-1—Man; Ph. B. U. of Chicago; B. D. (Bible) Chicago Theol. Seminary; M. A. (N. T.) and Ph. D. (O. T.) U. of Chicago; certificate from American School of Oriental Research. Prof. of Bible, religion and philosophy and chaplain in southern co-educational college. Six years' teaching experience.

BOOK REVIEWS

The Prophets and the Rise of Judaism.
ADOLPHE LODS...E. P. Dutton Company.
1937. xxiv and 356 pp. \$5.00.

This recent addition to the ambitious and monumental *History of Civilization* is a continuation of Lods' *Israel* and extends the account of Hebrew "social evolution" from Amos to the Maccabean uprising. Its general features are the same as those of the first volume: a foreword by Henri Beer, well-chosen illustration, extensive bibliography (with striking omissions, however, and the retention of German titles to English and American books), elaborate but somewhat awkward documentation, logical plan of treatment, and lucid literary style, admirably rendered into English by Professor S. H. Hooke.

The critical position of Professor Lods is moderate. He departs only seldom from widely prevailing critical views of the O. T. books. The position of DeWette on *Deuteronomy* and *II Kings* 22-23 is accepted as substantially correct; the law-book found in the Temple is responsible for the reformation and is preserved in *Deuteronomy*. *Ezekiel* is a unity and has

been only slightly worked over. The views of Hölscher, Hermann, Torrey, and Hertrich (not Hernstrich) are rejected. *Second Isaiah* is confined to chapters 40-55; "Trito-Isaiah" is composite. On the other hand, *Habakkuk*, (omitting 1:2-4, 18-20?, chap. 3) is dated ca. 555-549 B. C. There is no indication of familiarity with the work of Duhm and Torrey. Lods classifies the Priestly Code, the work of a whole school of "legislating priests," into five divisions. *I-II Chronicles* preserve some authentic tradition, of which Lods makes discerning use. The official documents of *Ezra* are genuine. *Isaiah* 24-27 comes from the time of Alexander the Great.

Lods emphasizes the presence of ecstatic phenomena in all of the prophets. The utterances of the great prophets "always strike the note of intensity, abruptness, and violence characteristic of the tranced ecstatic." They perform deeds strongly suggestive of mimetic magic. They conceive their "words" as possessing great potency. "The behavior and appearance of an Isaiah and Jeremiah were apparently not enough to mark them out from

the multitudes of those victims of the divine afflatus who thronged the Temple courtyard, and whose supervision was the social care of the particular priest." The prophetic books are the records of the divine words heard by the prophet in trance. The tendency to ecstasy is not incompatible with a sane and vigorous mind; "what the ecstatic sees and hears in trance is the expression of his personality: it is the fruit, perhaps ripened into consciousness, of his reflections, of his previous religious experiences, of the deep tendencies of his whole being, rising to the threshold of consciousness like something which appears to him to come from outside himself."

One may be inclined to question the inner logic of Lods' position on the rational insights and the psychic experiences of the prophets. It is difficult to understand why Lods makes so little of the social environment of the Near East in an undertaking which seeks to sketch the course of social evolution in history, especially in view of the great illumination which archaeology is shedding upon the culture and religion of the Fertile Crescent. Lods dismisses the interesting problems of the function of the priest and prophet in ancient Hebrew cultus by only casual reference.

But such criticism must not obscure the great value of Lods' new book. It not only rises high above the level of the Biblical texts used in our colleges; it is a work of sound scholarship. It has a fine sense of religious values, which are expressed in language relieved of the painful banality with which so many of our texts are charged. The emphasis upon the gradual process of prophetic compromise is convincing and important. The characterizations of the prophets are pointed and relevant; their thought is described in intelligible language. The historical sections are most informing. Some discussions like the one on Amos are models of exposition. The treatment of the Persian period is illuminating. Despite the unfortunately high cost of the

book, it should be included in the next list of books for all institutions represented in the Association. In the hands of a competent and well-trained teacher, the book will serve admirably for courses in Biblical literature.

JAMES MUILENBURG

Pacific School of Religion

Einleitung in Das Neue Testament. PAUL FEINE, ACHTE, völlig neu bearbeitete Auflage von Johannes Behm. Quelle und Meyer, Leipzig. 1936. Pp. xii, 326.

Some recent Introductions to the New Testament are of the "trail-blazing" type, written to champion new ideas and push back the horizons of Biblical study. This work, on the other hand, adheres closely to basic facts, and, after a review of important scholarly opinion, draws its own conclusions rather conservatively.

In fact, its review of opinion is regarded by many as the most significant feature of this valuable work. Both in its extensive bibliographies and in its text the book surveys the fields of German, English, American, French, Dutch, and Scandinavian scholarship, both Catholic and Protestant, including some works as recent as its own date of publication. It is a marvel of abstraction, condensation, and accuracy.

Dr. Behm, the reviser of this standard work, is the successor of Adolph Deissmann at the University of Berlin. Some conception of his point of view may be gained from the following conclusions which he reaches:

Theories of the translation of New Testament books from Aramaic documents find no favor with him. "Formgeschichte" receives a judicious and temperate appraisal. Mark dates shortly before 70, Matthew 75-100, Luke and Acts shortly after 80. The gospel of John, he believes, was written by disciples of John the son of Zebedee after his death (c. 100), from materials supplied largely by him. Rev-

elation was also the work of the son of Zebedee.

He prefers the North Galatian hypothesis, and believes that II Corinthians always was a unit. Philippians was written at Ephesus, the other prison epistles at Rome. Ephesians is genuinely Pauline, and was an encyclical written to Laodicea, Hierapolis, and possibly elsewhere, but not to Ephesus. The Pastorals contain genuine Pauline fragments.

Hebrews was written between 80 and 90 to a select group within the Roman church. James was written by the Lord's brother through a competent secretary, and Peter instructed Silvanus to write I Peter. II Peter is pseudepigraphic.

While some of these conclusions will seem unnecessarily conservative or otherwise faulty to many, the book supplies the material for its own correction should that be necessary—a feature which cannot be praised too highly. It closes with an excellent account of the canon and text of the New Testament.

F. WILBUR GINGRICH,

Albright College

The Church and State in Contemporary America. By WILLIAM ADAMS BROWN. Scribners, New York, 1936. xvii—360 pages. \$2.75.

Few if any are better qualified to write on this subject than Professor Brown, who is at once a great theologian and statesman of the church. For more than two decades he has played a prominent rôle as a faithful servant of the Church, in organizations and committees working on the relationships of the Church to Society. He was the secretary of the "General War-Time Commission of the Churches," 1917-1919; he has been the Chairman of the Department of Research and Education of the Federal Council of the Churches of Christ in America, since 1924; he was the Chairman of the Administrative Committee of

the Universal Christian Council for Life and Work, 1932-1933. He made major contributions to the Publications of the Committee on the War and the Religious Outlook, 1919-1923, and wrote *The Church in America* (1922) and *Imperialistic Religion and the Religion of Democracy* (1923). What he has to say of the Church and State is bound to be a result of long experience and mature wisdom on the subject. (Although the present work is the outcome of the work of a "committee", Professor Brown has put the text into its present form.) Any one who would know the many aspects of the problem of the Church and State, which is essential to sound thinking on the subject, cannot do better than to read this book. The subject is treated historically, critically, and with due attention to the rights of both the Church and the State (a rare virtue).

Space will permit me only to mention one or two questions which this book raises in my mind. One general assumption of the churches seems to be that life has two aspects, the spiritual and the temporal (pages 136f). The Church is responsible directly for the eternal welfare of the people, while the State is given authority to establish justice and concord in society. This simple dichotomy of authority and function is complicated by the fact that the same men are in the State and in the Church (p. 298), that there are times when one must choose between the two, that their provinces touch each other in most matters related to human relations, etc. However, the Church and State, the spiritual and the material, the eternal and the temporal, are regarded as constituting a duality in human life. This hoary doctrine, I think, deserves renewed criticism in the light of Biblical study. Here is a thrilling task for the Biblical scholar. In the Old Testament, we find that such a dual authority was tried in the early post-exilic period, and that it did

not last long. It may be impossible. I think the history of Christianity provides ample evidence to this effect.

The second question concerns the problem of "the Christianizing of society", about which most Protestant churches seem to be in agreement (pp. 241f). They want to promote the ideals of peace and justice in the world. But they are unable to act effectually upon their professed ideal, and cannot agree with regard to the means toward their goal. At this point Dr. Brown turns his attention to facts and suggestions which are helpful although not new and startling. There must be more education, cooperation, discipline, organization, and similar "democratic" activity on the part of the churches. I am afraid Dr. Brown's very awareness of the many possible means of promoting the Christianizing of society makes him set forth a multitude of means which are acceptable and yet not convincing. Somehow, I have the feeling (for the subject seems to be too complicated for me to grasp) that while the saints occupy themselves with their kindly and undecisive thoughts and activities, the devil will continue to play havoc within and among the states. However, Dr. Brown has given us a thorough discussion of the problem of Church and State. Many ought to read it and ponder upon it. Each one is sure to find in it a suggestion or more which will set him thinking, if not acting.

JOSEPH HAROUTUNIAN

Wellesley College

Towards the Christian Revolution. R. B. Y. SCOTT and GREGORY VLASTOS, EDITORS. Willett, Clark & Co., 1936. 254 pp. \$2.00.

The almost incessant flow of literature on the general subject of "Christianity and the Social Crisis" in our day constitutes a standing challenge to the students of the Bible. It is the fact that the most lively and powerful

Christian writing in our day is being done in this field. To contribute to the discussion of this most obvious, if not the most significant problem, of our time is the unaccepted duty of any Biblical scholar who believes that the Book he spends his life studying is not dead but alive. We cannot expect people doing "spade work" in Biblical studies to help much with the harvesting of food from the Bible for our day. But it is only natural for the layman to expect more from this particular group of "specialists".

Every book on Christianity and the life to-day raises persistent questions on the significance of the Bible for us. This book by "nine brilliant Canadian scholars" is no exception. In what sense was Jesus an "ethical radical"? How was his ethical teaching "meant for the immediate present"? Was he concerned with "material" or "spiritual" values? Was the love he taught a matter of mutuality or spontaneous and selfless preoccupation with the good of others? What does "the application" of the Gospel to modern life mean in *action*? Etc. Professors Vlastos and Scott deal with these and similar questions in two spirited and well-written chapters. I think they are more right than many who prefer to play safe by ignoring the issues they have raised with unusual honesty and sound judgment. I think we ought to read these chapters and do them critical justice. There is some questionable exegesis in these chapters; e. g. it seems injudicious to couple John 10:10 with Luke 16:13-15 and 12:13-23, and to draw the conclusion that "I came that they may have life," etc. has "economic consequences" (Page 90). Nothing is to be gained by such utter disregard for authorship and context. The author of the Gospel of John was anything but a social radical. He is a supreme example of the kind of "dualist" which is essential to social conservatism! I make this criticism of Professor Scott not so much because I dis-

agree with his general thesis as to illustrate the crying need for vigorous exegesis, which shall be both judicious and significant for *our* life.

The book as a whole, especially the chapters by Messrs. Vlastos, Scott, Gordon and "Propheticus", I must praise rather than blame. It is a unified multiplicity which ought to be provocative of much thought and concern. I think it suffers from a certain superficiality with regard to the problem of sin and a zealous hope for a Utopia through inadequate means. It is an exhortation rather than an analysis. But it is good and timely exhortation and deserves the perusal of students of the Bible who find it difficult making people believe they teach a living subject.

JOSEPH HAROUTUNIAN

Wellesley College

A Venture of Faith. By SIR FRANCIS YOUNGHUSBAND. E. P. Dutton and Company. 1937. 287 pp. \$3.00.

The World Congress of Faiths (London, 1936) is here described informally by the man who, with Professor Das Gupta, was chiefly responsible for the success of the Congress. Every student of religion would profit by reading this account, if only for the light it sheds on the generous soul of Sir Francis Younghusband.

There are, it is true, some Christians who are so convinced of the exclusive truth of Christianity that they would regard such a Congress as treason to Christ. But there are others who, acknowledging that they have found God through Jesus Christ, believe that non-Christians also have found ways to God. Whatever our presuppositions may be, we cannot fail to be impressed by the spirit of reverence and worship that pervaded the Congress at a time when many Protestant churches seem to have abandoned not only the "old-fashioned" prayer-meeting, but also the very cultivation of the art of prayer.

When one finds objectionable statements by Hindu or Buddhist, one remembers objectionable statements by Christians. When one finds radical differences among Buddhists, one recalls differences among Christians. But when Das Gupta says, "Love all men as thyself is the watchword of Hinduism" he is in a realm above all contention and criticism. Yet even at such a Congress a speaker finds it necessary to remark rather naively that God should be made international.

The reading of Younghusband's book will provoke thoughtful self-scrutiny. Can Christianity receive as well as give? Is the exclusive partisan Christian spirit really Christian? What is the religion of the future? Such questions will not down.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

The Validity of Religious Experience. By ALBERT C. KNUDSON. The Abingdon Press. 1937. 237 pp. \$2.00.

Dean Knudson's Fondren Lectures at the Southern Methodist University are significant as a symbol of the spiritual reunion of Methodism, but their intrinsic interest and merit transcend symbolism.

The two chief foci of religious thought at the present time concern on the one hand, the problem of reason and revelation and on the other, that of reason and experience. Dean Knudson is thoroughly familiar with the issues involved from both the theoretical and the practical point of view. Presupposing the view that reason and revelation are in conformity and that no revelation of a reasonable God could contradict reason, he turns to the more difficult and debatable problem, that of the relation between reason and experience. With clear-headed analysis, in the spirit of Troeltsch and several other German philosophers of religion, Knudson finds a religious *a priori* corresponding to the rational *a priori*. His whole interpretation of religious experi-

ence centers about this a priori as meaning that religion is "original and underivable" and is autonomous in human nature. There it is "a native religious capacity of the human mind." Dean Knudson's essential thesis is that particular experiences can neither confirm nor refute this a priori capacity. In fact, all religious experience presupposes it and requires the religious a priori as its explanation. The exposition of this view is compact, challenging, and clear, in refreshing contrast to the strange obscurities of Barthianism.

Whether one agrees or disagrees with the Dean, his work is worthy of close study and it cannot be disregarded by anyone who desires an intellectual mastery of religion. But it should be pointed out that the method followed is distinctly that of Kant rather than of Hegel; it is an exemplification of what the latter would call the abstract understanding, rather than the concrete reason. Such a method is equally difficult for Hegelians and for pragmatists to follow. Some readers will believe that the quest for certainty has led Knudson to undervalue the importance of the empirical and inductive basis of faith. But precisely those who disagree with his approach need the rigor of his thought as an antidote to uncritical empiricism. The final chapter on Christian Experience is inspiring and illuminating, regardless of whether the preceding theory is accepted or not.

EDGAR SHEFFIELD BRIGHTMAN

Boston University

The Psychology of Religious Living. By KARL R. STOLZ. Cokesbury Press, 1937. 375 pp. \$2.50.

What is psychology of religion? Is it a descriptive science of religious consciousness? If so, it is being neglected by most writers in the field. The student who wishes to learn what is known about the facts of religious experience is hard put to it to find a book to tell him these facts, uncolored by interpretations.

The reviewer, for one, would prize an objective account of religious consciousness, without the pro-mystical tendency of a James, or the anti-mystical tendency of a Leuba, and without the evaluations and applications of a Wieman or a Stolz. Such books are, however, not being written. The books that we are getting seem to presuppose too lightly that this work of diagnosis has been done and that what remains is, so to speak, therapy.

If one's interest is chiefly objective and psychological, one will be on the whole disappointed in Dean Stolz's work, which was written with the practical needs of ministerial and lay religious workers in mind, and theologically "inclines toward the doctrine of the transcendence of God rather than toward the doctrine of the divine immanence." But if one is seeking a manual which combines an account of the historical origins of religion with some of the main present-day movements, and offers applied philosophy and theology as well as applied psychology, he will find an instructive guide in the work before us. In short, it does not furnish precise distinctions, and is not strictly either history, or psychology, or philosophy; but it is a combination of the three which will be useful to religious workers.

Dean Stolz has brought wide reading and sane thinking to his task. Part I of the book deals with "The Backgrounds of the Religious Quest." Instructive chapters on the development and methods of psychology of religion and on the current schools of psychology bring this part to an end and afford a transition to Part II on "Religious Experience and Personality." Topics especially fruitful are the religiously integrated personality, the balanced religious personality, prayer, religion and mental health, and occultism. The emphasis on the normal as distinguished from the abnormal, is wholesome. The bibliography is comprehensive and (rare merit) is in usable and correct form, although it does seem odd to find an 1844 translation of Calvin's *Insti-*

tutes cited when the 1936 edition is available. One exception to the general excellence of form is the annoying (and too common) habit of inverting author's names in footnotes which are not alphabetized lists. Why should King, Irving's book be mentioned instead of straightforward Irving King's?

EDGAR SHEFFIELD BRIGHTMAN
Boston University

Some Problems of Life. By RUFUS M. JONES.
Cokesbury Press, Nashville, 1937. 214 pp. \$2.00.

Where except in the seer of Haverford is the person to be found who can turn out forty books in a lifetime and still have something fresh to say? Rufus Jones can write helpfully to a bewildered age because he has faced life's problems, viewed them in perspective, found "the trail of life". From a serene vista which is a long way removed from an ivory tower he can look backward and forward over the contemporary scene, and with rare wisdom can look *within* and *beyond* it.

There is no use of trying to give an analysis of this volume of Cole Lectures. The author endeavors "to enlarge the empire of man's spiritual estate by interpreting the nature of the rightly fashioned person". He succeeds. One must read the book for himself to catch its whimsical humor, plain common sense, and profound insights into human nature. After one has read it, one can have no doubt as to why this Quaker mystic, now professor emeritus, is still one of the most popular of chapel speakers to an unmythical generation.

GEORGIA HARKNESS
Mount Holyoke College

The Eternal Word in the Modern World.
BURTON SCOTT EASTON and HOWARD CHANDLER ROBBINS. Scribner's, 1937. XIV-321 pp. \$2.50.

The students of General Theological Semi-

nary are fortunate to have teachers like Professors Easton and Robbins who have combined some of their New Testament and Homiletic materials into this book. Part I presents a short history of the traditional "church year." Part II constitutes the body of the book. Here the American Prayer Book plan for each Sunday is followed. Brief liturgical notes cover both the Gospel and the Epistle. While many antecedents and comparisons are given, these sections will prove least valuable to any non-liturgical readers. The Gospel and the Epistle are discussed separately in expository fashion, followed by a sermon theme developed with valuable homiletical suggestions. Thus two sermon themes appear for each Sunday though they are expanded only from Advent through Whitsunday or about one half the church year.

The keenest modern Biblical scholarship combines with profound spiritual insight. New translations, pointed quotations (some in Latin), discerning discussions of miracles, ethical imperatives applied to modern life, penetrating religious comments e. g. "On God's road there are no short-cuts"; In his celestial chapter "Saint Paul does not say one word about love as an emotion but centres everything on love as a motive. It is **not how love feels** but what love does that counts"; all these prove again the inexhaustible resources of the Bible for our needy day.

Part III follows the same plan for all the traditional holy days but with sermon themes omitted. Part IV is a comparative table of the Scripture readings of the American Prayer Book and its five historical predecessors.

The authors do not consider that the judgment of the church was infallible in the choice of Scripture for certain days. Their estimates of the growth of church's use of the Bible are critically appreciative. Surveying the range of Scripture, the comments and the sermon themes, the conclusion is clear that any preach-

er or teacher will be enriched by the study of this volume.

DWIGHT MARION BECK

Syracuse University

A History of Christian Worship. By OSCAR HARTMAN. Cokesbury Press. 1937. 263 pp. \$2.00.

Dr. Hardman demonstrates once again that the vast majority of those with sufficient interest and knowledge to write well concerning the Christian liturgy are by that very fact conditioned to an extensive range of presuppositions. He would have us believe that in the various parts of the Catholic Church "true" Christian worship is carried on which is to be clearly distinguished from the "false" worship of the non-Christian religions. Quite naturally then environmental factors are minimized. The impression is given that Christian worship is a gift of heaven rather than the achievement of men. The sacramental and mystical are primary. Worship as a means to morality is altogether secondary. While praising certain features of the Continental reformation he deplores its subordination of eucharistic worship and its almost complete abandonment of a ministry whose ordination depended upon the apostolic commission.

Within the framework of these presuppositions the author writes a scholarly and informative work. He is to be especially commended for the splendid way in which he integrates his particular subject in the general history of the church. One finds here an excellent organization of factual materials that should not be neglected by students of Christian worship.

EUGENE S. TANNER

University of Tulsa

Christendom and Islam. W. WILSON CASH.

Harper and Brothers, New York and London, 1937. 205 pp. \$2.00.

The lack of unity and the disrupting factors

at work in the Moslem world today offer an opportunity to Christian missions. If the Christian religion can find a common ground upon which to approach the followers of Islam, it may be able to persuade them of its moral and spiritual advantages.

It is for this reason that the Haskell Lectures for 1936-37 are so timely. It is now generally recognized that the only satisfactory method of presenting Christianity to Moslems is through a comparison of the two religions with the aim to discover common elements from which to advance to a greater unity of spiritual enterprise. The comparison of the personnel and teachings of Christianity with those of Islam in order to show the evident superiority of the former will offend rather than attract believers in the latter. Mr. Cash is not entirely emancipated on this point. But, on the whole, in a concise manner, dwelling upon the facts of primary importance, he gives us the fundamental influences of Christianity upon Islam and of Islam upon Christianity. He proceeds, then, to describe and evaluate the present sweeping effects of western culture upon some Moslem countries. This book should not only be read for information by all people interested in foreign missions, but its challenge to a new, constructive and humble religious achievement should receive attention for the prophetic insight which it contains.

DALE H. MOORE

Lafayette College

When Half-Gods Go. CHARLES LEMUEL DIBBLE. Morehouse Publishing Co. 1937. pp. 202. \$1.75.

To me, at least, this is an intensely interesting book, not merely because of its contents, but especially because the material was developed in connection with teaching high school groups for the last three years. The author has done the rather novel thing, and

apparently quite successfully, of presenting, through the discussion method, the broad facts of Comparative Religion to students of high school age. Findings in regard to the origin and development of Judaism and Christianity are included in the discussion.

However, this is not primarily a history of religions, as the author states in the Preface, but rather a critique of history. The author is interested primarily in *interpretation* of the broad facts as presented by historians, archaeologists and anthropologists. Obviously this interpretation is from the standpoint of and in harmony with orthodox Catholic theology and tradition. Representative chapter headings are: The Riddle of Providence, What Primitive Man Worshipped, Creed, Conduct, Cult and Sacrifice.

EARL E. SPEICHER

Northland College

High Heritage. MARY CHAPIN WHITE.
\$2.00. E. P. Dutton & Co., 1937.

It is hard to see how a better book than this could be written for any one over twelve years of age who wishes to enter into that "high heritage" which is our Bible. Except for a little explanatory material the book contains only the Bible, but it is the Bible made alluring by an attractive format and by the skill which has selected and entitled the passages. Headings like *Meeting Adversity*, *Starting Afresh*, *Accepting the Blame*, help in finding what one wants at times of special need, and headings like *Leaders and the Cost of Leadership*, *God's Glorious World*, make one want at any time to go exploring for new riches.

This is a book which has been long needed by those beyond the age of story book Bibles but not yet ready to do their own searching in the Bible library. An index of selections for the school year makes the book useful for school chapels.

MURIEL STREIBERT CURTIS

Wellesley College

Heroes of the Five Books. ANNE TERRY WHITE. Harper & Bros. 1937. \$2.00.

This attractive book contains stories from the Pentateuch told by a mother to her family of children who ask questions which call forth explanations that serve to put the old tales in their proper setting. The author realizes that it is not enough for boys and girls to be acquainted with the Bible. They must learn how to understand the Bible and must be started on a road which they can continue to follow as they grow. These children are helped to see that primitive conceptions of the world and of God are found in the Bible, that different stories are here combined, that the plagues have a native Egyptian background. They learn why men offered sacrifices and how difficult it is to be sure of facts after a long process of oral transmission. The book would help many a teacher who will not tackle more thorough treatments of the Pentateuch, to do some straight thinking and would be interesting to read to a class or in a family where there are children of ten to fourteen years. But excellent as it is, it needs to be supplemented. One misses a full appreciation of the true religious worth of many of the stories to those who told and treasured them; a recognition of deeper insights and richer meanings which might be at least suggested to children who are alert enough to care about the priestly writer and the Egyptian *ka*.

MURIEL S. CURTIS

Wellesley College

Major Noah, American Jewish Pioneer. ISAAC GOLDBURG. The Jewish Publication Society of America. 1936. pp. 316.

The character of Mordecai Manual Noah gives the reader the impression that Mr. Goldberg's hero is a *voyageur* on a combination of Noah's Ark and Mayflower. Major Noah was a versatile figure, born in Philadelphia at the close of the American Revolution, who

played a conspicuous part in the affairs of the young republic for half a century, as dramatist, militarist, diplomat, politician, orator, editor, publicist, jurist, philanthropist, and Zionist.

The volume gives a picture, at times brilliantly illuminating, of a little known side of life during the early years of the Democracy. It opens with an account of the flight from the terrors of the Inquisition in Portugal of the hero's maternal ancestors, and their arrival as pilgrims at Savannah, Georgia, about 1732. For devotion, idealism, and adventurous spirit this story compares favorably with the voyage of the Mayflower a century earlier. It is a story that should be familiar to Christians as well as Jewish children in America. Upon such examples of spiritual heroism the religious and character education of the rising generation must be based, and the widening gap between present day experience and the days of the Old and New Testament will disappear. We recommend this thought for the careful consideration of all those engaged in religious education.

Something of the idealism of his ancestors appeared in spots in Mordecai Noah's career, as when he freed the debtors from Ludlow Street jail that they might escape the ravages of yellow fever, attempted to clean up Tammany from within, or founded his Zionist colony of Ararat in the middle of the Niagara River. Patriot he certainly was and dramatist who waved stoutly the American flag, "with star spangled banality." One could wish that there were more consistency to his character, more solid principles beneath his urbane and witty exterior, more fundamental truth to his caustic pen. And one finds that his oft repeated defense of his integrity increased suspicions which might have been dispated by a dignified silence.

The volume is packed full of adventure. But like the character of the hero, its style

is spotty—one might say un-easy. Here and there vivid and brilliant narrative is found. Elsewhere, it is loaded with irrelevant detail, or over loaded with adjectives and adverbs; the tenses flit at times from the past to the present and the pluperfect with all the vagaries of the ancient Hebrew verb. Yet withal, it is a most readable book and one must express the hope that the author will add to his many titles others such as the biography of Michael and Barnard Gratz, merchant princes of Philadelphia, "among the most remarkable of those makers of history in the eighteenth century whom historians of the nineteenth have left almost unnoticed." Finally we might suggest that if the book is to live as literature and fulfil the purposes of its publishers it should portray more consistently a vivid sense of the living presence of the God of Abraham, Isaac and Jacob, whose lives are the prototype of the life of Major Noah.

HUGH MORAN

Ithaca, New York

Youth's Work in the New World. By TORNEY OTTO NALL. New York: Association Press. 1936. Price \$1.75.

One of the problems of youth to which the church has given a rather limited consideration is that of vocation. High schools and colleges and many business institutions have undertaken to present facts with regard to vocation and in some cases have setup elaborate mechanisms. On the other hand, the Church which ought to be concerned with helping youth to determine vocation, not only from the point of view of possible income, but from the point of view of Christian living, has done very little in the matter. The problem has within the last few years been tremendously complicated by the fact that so few openings have been available.

This book by Mr. Nall is not the typical ap-

proach to the matter of vocational guidance since he does not have much to say about the number of people in a vocation nor about the opportunities for that which is traditionally called success. On the other hand, by the method of presenting interviews with outstanding people in some twenty-seven different fields he has brought together an interesting survey of some of the possibilities in each of these fields for service in the development through them of a new world. Interviews have been written in a striking fashion so that one

is tempted to read through the entire book without stopping. A strong emphasis is given in each case to the possibility of the vocation as an area of service.

In order to make the book available for discussion groups, problems are suggested in the second half having to do with each of the areas presented and helpful bibliographies are provided in each case.

The book will have value as a reading book or as supplementary material for a more formal course on vocations.

SHORTER NOTICE

Religion and Relations. By BERNHARD LARSEN. The Stratford Co., Boston. 1934. 131 pp. \$1.50.

This volume by a Professor of Theology in Trinity Theological Seminary of Blair, Nebraska, consists mainly of lectures given in 1932 before the Pastors' Summer School of the Lutheran Free Church. Its six chapters deal respectively with the relations of religion to faith, knowledge, morality, worship, practical life and the varied experiences of individuals. It reflects a Scandinavian Lutheran background both in its citations and bibliographies, and it contains interesting allusions to Norwegian and Danish theologians.

In the reviewer's judgment the book leaves unsaid a good many important things pertinent to its theme. In the relation of religion to practical life, "peace from God" is the primary desideratum. When one is led to think about society "one will in many cases be reminded of what may be called deplorable conditions". But what these conditions are, or what the Christian is to do about them, is not stated. The book contains numerous historical and philosophical references and stands midway between a popular and a scholarly volume.

GEORGIA HARKNESS

Mount Holyoke College

New Chapters in New Testament Study. EDGAR J. GOODSPEED, New York. The Macmillan Co. 1937. 223 pp. \$2.00.

As Professor Goodspeed explains in a prefatory statement, this book is not intended to deal with the routine problems of New Testament introduction. Its chapters constitute a digression or series of digressions from the main line of New Testament study.

These excursions or "digressions" are, however, very important to the understanding of the New Testament and as developed by Professor Goodspeed make most interesting reading. The book will prove exceedingly useful for teachers who wish to direct students to certain matters of information not readily accessible elsewhere.

The idea which dominates the book is the importance of publication and primarily the publication of the Pauline corpus upon the development of early Christian literature. "The Pauline corpus is thus the roofter of New Testament literature. It is the watershed, the great divide, of the New Testament continent. New Testament introduction must be rewritten in the light of it. The Pauline literature (the primary canon of Paul's letters) definitely conditions the whole development of the Christian literature that followed its publication. The influence of that *published* literature can be traced in document after document, and—what is most important—they cannot be fully understood without the recognition of that influence" (pp. 72, 73).

Chapter I, "Publication and Early Christian Literature," distinguishes between writing and publication in ancient times and seeks to prove that publication was just as much a fact in ancient times, with publishers, booksellers, and libraries, as in our own day, with the single exception that printing was not then known. "The Place of Ephesus in Early Christian Literature" is the subject of the second chapter. Goodspeed claims that "Ephesus and its circle . . . in a single generation produced or witnessed the production of three of the four letters to Corinth, Luke's two-volume work known to us as Luke-Acts, the Epistle to the Ephesians, the Revelation of John,

prefaced by a collection of letters to the Seven Churches; the letters of Ignatius, the Letter of Polycarp, the Gospel of John; and the collection of the Pauline, Ignatian, and Johannine letters, and of the Four Gospels" (p. 48), and in view of this theory claims that "the first Christian Publication Society" may almost be said to have arisen in Ephesus. In Chapter III, "A New Organization of New Testament Introduction," Goodspeed reviews the various principles on which New Testament introductions have been organized: canonical, chronological (in subject matter), chronological (in composition), literary, either in grouping works of one author together or examples of the same type of literature, and proposes another type of organization, that based upon publication as the key to the whole.

The other chapters, with the exception of parts of Ch. VII, do not involve the publication principle, yet have the same digressive interest which is found in the book as a whole.

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The Two Sources of the Predeuteronomiac Primeval History (JE) in Gen. 1-11. SIGMUND MOWINCKEL. [Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse 1937. No. 2]. Oslo, 1937. 84 pp.

It has long been recognized that after the removal of the P material in Gen. 1-11 the remaining narratives presented inconsistencies and could not be regarded as a literary unit. Taking up the problem anew, Mowinckel discovers two strands in the predeuteronomiac primeval story in Gen. 1-11: in one strand Cain is the firstborn of Adam (Kainite Source), in the other Seth (Sethite Source). The Kainite Source is part of the J document, its author is chiefly interested in collecting the stories. The Sethite Source belongs to the E document and contains the story of the Flood and other Babylonian material lacking in J; "E was a theological author inspired by a universalist-theocratic idea," dealing freely with the traditional material in order to express his philosophy. After reading this valuable monograph, the reviewer must confess that he still believes that in Gen. 1-11 there is no trace whatsoever of genuine J and E material.

Die Palästina-Literatur. Fünfter Band, Lieferungen 1 and 2. PETER THOMSEN. Leipzig, Hinrichs; 1936, 1937. 11-224 and 239 pp.

The bibliography on Palestine by Thomsen is an extremely useful tool for biblical students. The fifth

volume, covering the publications of the years 1925-1934, is in course of publication and the two fascicules that have appeared reach to p. 464, presumably about the middle of the work. The published parts include a survey of bibliographies and general works (periodicals, encyclopaedias, congresses, etc.), lists of biographies of scholars, the section on History and most of the section on Archaeology; future fascicules will deal with historical geography and topography and with the conditions in Palestine at the present time. The published parts include 6261 separate publications, with occasional summaries of their contents and with their reviews. The readers of this JOURNAL will probably make more use of the two fascicules in print than of the later ones, and particularly of the sections on the histories of Palestine (pp. 96-99), on the chronology (pp. 99-101), on the history of religions (pp. 101-119), on the history of the Near East before (pp. 119-164) and after (pp. 164-253) Alexander, on Jewish history (beginning with Josephus, pp. 253-266), and on the archaeological excavations in Palestine (p. 333ff). Although Thomsen omits deliberately the literature on Israel in Palestine and on the Old and New Testaments, he includes hundreds of titles that are indispensable in the investigation of the Bible.

Studies in the Psalms. EDYTH SAGE ARMSTRONG. Chicago, Associated Authors. 1937. 215 pp. \$2.50.

The author, after dividing the history of Israel from Moses to the Maccabees into periods, succeeds in fitting each one of the Psalms into one of them. Five Psalms (90 91 103 104 136) are dated, with some hesitation, in the Mosaic period; six (35 55 59 70 105 109) in the period of the Judges, and so on. The clues for the dating are often elusive: David wrote Ps. 29 because when he was a shepherd he witnessed from a hill-top many a storm like the one described in this poem; on the basis of II Sam. 7, Ps. 72 is considered a prayer of David for Solomon; in Ps. 45 the poet laureate celebrated one of the weddings of Solomon, as proved by the luxury and majesty of the bridegroom. The religious contents of the Psalter receives special attention in this book.

Introduction to Genesis. C. F. PARKER. London. The Covenant Publishing Company. 1936. 128 pp. Shillings 3/6.

With the zeal of a crusader the author attacks "Higher Criticism" and its analysis of the Pentateuch into JEDP, as presented by Canon Driver in

his famous *Introduction*. The author belongs to that new school of Fundamentalism that firmly believes that the archaeological discoveries have demonstrated the historical accuracy of the patriarchal stories of Genesis (notably those of Abraham and Joseph) and accepts the conclusions of J. G. Duncan on Gen. 12ff. Although archaeology has unfortunately not yet confirmed the historicity of Gen. 1-11, Parker believes that these chapters are literally true and proceeds to analyze them "in the light of modern science." Some of his discoveries are notable; "the modern physicist is essentially Pauline" and therefore modern physics is Mosaic (p. 19f); the "Ten Lost Tribes" (Assyrian *Bit Khumri*, House of Omri) are the Cimmerians (*Gomer*) (p. 109f); Gog and Magog are probably Russia (p. 111) and Meshech and Tubal are obviously Moscow and Tobolsk (p. 114); *Elohim* and *Yahweh*, the divine names in Gen. 1-11, appear in Babylonia as *Bel* and *Ea* (p. 53). Thus the author can close his book with the proud assurance of "having confirmed the story of the dim past."

A Bird's-Eye View of Jewish History. CECIL ROTH. Cincinnati, Union of American Hebrew Congregations, 1935. XIII-419 pp.

This volume covering thirty-five centuries of Jewish history, from Abraham to Hitler, was written for adult Jewish laymen, but it can be recommended to the Gentile reader whose thirst for knowledge on this subject is not sufficiently strong to lead him to the larger work of M. L. Margolis and A. Marx (*A History of the Jewish People*. Philadelphia, 1927), not to mention the bulky tomes of Graetz.

The author is a trained historian and makes good use of the results of modern research. For the Biblical period his point of view is critical: he admits that the existence of Abraham is not beyond question and that not all of the tribes of Israel were in Egypt. He regards Yahweh as a Kenite deity and dates the Exodus in c. 1445, "according to the Jericho discoveries."

The Golden Chain. SOLOMON GOLDMAN. Volume I, Part I: Torah and Earlier Prophets. New York, Bloch, 1937. XI-219 pp. \$1.50.

This is the first part of a work in five volumes (I: Bible and Apocrypha; II: Talmud and Midrash; III-IV: Medieval Literature; V: Modern Period) in which Jewish literature, from Moses to Bialik, is to be described. The work, in contrast with the great "History of Jewish Literature" of Meyer Waxman,

is concerned with books only, not with authors, trends, and schools. For each book Rabbi Goldman gives a summary of the contents, a selection of quotable passages, and a discussion of its authorship, style, philosophy, and influence. With regard to the Scriptures the author would like to steer a middle course between unswerving traditionalism and arrogant criticism. He succumbs however to the lure of archaeology and rejects in its name the conclusions of biblical criticism, which in his opinion is tainted with anti-Semitism. The analysis of the Pentateuch into JEDP is regarded here as a vicious attack on Judaism and elicits from the author this final dictum on the matter, "For centuries Europe tore to pieces the body of the Jew—in more 'enlightened' days, it tears to tatters his spirit."

The Jewish Prophets. HARRY L. COMINS. Cincinnati, Union of American Hebrew Congregations, 1936. XII-287 pp. \$2.00.

Teaching the Prophets. HARRY L. COMINS. Cincinnati, Union of American Hebrew Congregations, 1936. VII-256 pp. \$1.50.

These companion volumes were written for teachers in Jewish schools, but they may offer practical suggestions to Christian teachers of the Bible and to church school workers. The first volume supplies the information on the prophets from Amos to Joel and Jonah; the second deals with pedagogical methods to be used in teaching this material to children of the ages of thirteen or fourteen.

The life and teaching of the great prophets is presented in the first volume against the background of the social and political history of their times. Sufficient use is made of the critical investigations, the history of neighboring nations, and the archaeological discoveries.

In the second volume Dr. Comins proposes three pedagogical methods: the outline method (which supplies the pupils with the information), the problem-solving method (by which the pupils struggle with the problems that faced the prophets and with those that now face us), and the topical method (supplementing the other two). He also recommends various class activities: a prophetic news bulletin, dramatizations, mock-trials, debates, manual work, etc. Here is a typical news bulletin in which an imaginary Israelite reporter told of the first sermon of Amos: "JUDAEAN FARMER THREATENS THE KING. *Foretells the Destruction of Israel.* Bethel, Israel, 760 (PN)—The crowd of worshippers at the sanctuary of Bethel were thrown

into a small riot this morning at the words of an unknown man who claimed to speak in the name of the Lord, the God of our Judean neighbors. . . ." This news dispatch is followed by an editorial entitled, "Prophets of Judah."

Bible Costume. With Adoption for Use in Plays. In Four Parts. MARION LOGAN WRIGHT. London, Society for Promoting Christian Knowledge, 1936. 32, 21, 31, 22 pp. \$1.75.

This volume not only supplies the available information about dress in biblical times and countries, supplementing the descriptions with numerous drawings, but also offers practical directions for the inexpensive reproduction of these garments and accessories. Part I deals with the costumes of Modern Palestine and the vestments of Jewish Priests; Part II with Romans, Wise Men, and Angels; Part III with ancient Hebrews, Egyptians, Assyrians, and Persians; Part IV gives practical suggestions for beard making, stencilling, preparation of paper mâché properties, wings, and armor. Persons in charge of the preparation of stage properties for biblical pageants and dramas should find the volume extremely useful.

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The Aldine Bible—the New Testament.

Edited with and introduction by M. R. James, assisted by Delia Lyttelton, engravings by Eric Gill. In four volumes: Vol. I. The Gospels according to St. Matthew and St. Mark; Vol. 2. The Gospels according to St. Luke and St. John; Vol. 3. The Acts of the Apostles; The Revelation of St. John; The Johannine Epistles; Peter, James and Jude; Vol. 4. The Pauline Epistles. E. P. Dutton & Co., 1934. In these days when the Bible is being arranged and typographically set up to be read as living literature, this edition of the New Testament deserves special attention by instructors in Bible. It is not a torso but complete. It is not in a bulky and unwieldy volume but handy. The text is in the King James version but an appendix contains notes of changes introduced by the Revised Version. The page is unencumbered with marginal references and numbering of chapter and verse; well articulated and in large, clear and beautiful type. Each book has a brief introduction and the illustrations in black and white add to the literary charm.

Fourth Lutheran Hour Winged Words For Christ. W. A. MAIER. Concorida Publishing House, St. Louis, Mo., 1937. 357 pp. \$1.50.

Radio sermons, based on Bible texts, with introductory prayers, sprightly, thoroughly orthodox homiletic expositions, with applications to present day problems and life.

The Bible and Rural Life. ROSS J. GRIFFETH. Standard Publishing Co., Cincinnati, Ohio. 1937. 117 pp. 75c.

A worthy pioneer attempt to make stand out the rural elements, the countryside, farming, shepherd life, struggle for land-ownership against enslavement, harvest-home festivals, and open-air religion of the Bible; written by a member of NABI, with an introductory word by the Governor of Indiana.

Ministerial Training in the Eighteenth-Century New England. MARY LATIMER GAMBRELL. Columbia University Press, 1937. 169 pp. \$2.50.

Ministerial training is now undergoing serious revision and theological schools are rewriting their curricula. The retrospective view that this treatise furnishes of a similar reconstruction is serviceable and worthy of attention. The "Great Awakening" of 1735 and 1740 led to new demands upon preparation for the ministry; does not the "machine age" make rightly a similar demand?

Presbyterians in Colonial Pennsylvania. G. S. KLETT. University of Pennsylvania Press. 1937. 297 pp. \$3.00.

This is a highly scholarly and valuable contribution to the origins and history of American religion and culture and to an understanding of American destiny. It sheds additional light on Penn's social experiment. It furnishes information of the influence of sturdy Scotch-Irish Presbyterianism. It presents Benjamin Franklin as a critic of some of the current preaching which he describes as "chiefly either polemic arguments, or explication of the peculiar doctrine of our sect, and were all to me very dry, uninteresting, and unedifying, since not a single moral principle was inculcated or enforced; their aim seeming to be rather to make us Presbyterians than good citizens."

The Small Sects in America. ELMER T. CLARK. Cokesbury Press, 1937. 111 pp. \$2.00.

A scholarly and fascinating description of the two hundred small and obscure religious sects in the

United States—their psychological and historical origin and development; their peculiar doctrines and practices; and the reason for their divergence from the main current of religious life. This is a safe

guide in a bewildering labyrinth of denominational differences, clear and succinct, with a remarkably full bibliography. It is not only interesting reading but also a needed reference book.

BOOKS RECEIVED

Jesus Christ Our Lord. By Otto Justice Baab. Abingdon, 1937. 209 pp. \$1.75.

The Future of Christianity. By Edgar Sheffield Brightman. Abingdon, 1937. 158 pp. \$1.50.

Children of Light (In Honor of Rufus M. Jones). By Howard H. Brinton, Ed. Macmillan, New York, 1938. \$3.50.

The Peril of Modernizing Jesus. By Henry J. Cadbury. Macmillan, 1937. \$2.00.

Church Education for Family Life. By Blanche Carrier. Harper, 1937. 230 pp. \$2.00.

Personality Development in Children. A Multiple Approach to a Complex Problem. By Ernest J. Chave. The University of Chicago Press, 1937. 354 pp. \$2.50.

An Introduction to the New Testament. By F. Bertram Clogg. Scribner's, 1937. 308 pp. \$2.75.

The Bible and Its Literary Associations. By M. Crook, et al. Abingdon, 1937. \$2.50.

When Half Gods Go. A Sketch of the Emergence of Religion. By Charles Lemuel Dibble. Morehouse Publishing Co., 1937. 202 pp. \$1.75.

Men of Power. By Fred Eastman. Cokesbury, 1938. \$1.50.

Four Ways of Philosophy. By Irwin Edman. Holt, \$2.00.

The American Jew. A Study of Backgrounds. By Abraham J. Feldman-Bloch Publishing Co., New York, 1937. 93 pp. \$1.25.

The Fate of the Family in the Modern World. By Arthur E. Holt. Willett, Clark & Co., 1936. 192 pp., \$2.00.

Christianity in America. A Crisis. By E. G. Homrighausen. Abingdon, 1936. 227 pp. \$2.00.

The Religious Experience of the Primitive Church. By P. G. S. Hopwood. Scribner's, 1937. \$3.00.

Luke—First Century Christian. By Graham Chambers Hunter. Harper's, 1937. 170 pp. \$2.00.

David. By Elizabeth Orton Jones. Macmillan, 1937. \$1.75.

Character and Citizenship Training in the Public Schools. An Experimental Study of Three Specific Methods. By Vernon Jones. The University of Chicago Press, 1936. 404 pp. \$3.00.

It Occurred to Me. By Muriel Lester. Harper's, 1937. \$2.00.

The Mission and Message of Jesus. By Major, Manson and Wright Dutton, 1938.

The Parables of the Gospels. And Their Meaning for Today. By Hugh Martin. The Abingdon Press, 1937. 251 pp. \$2.00.

Karl Barth's Idea of Revelation. By Peter Halman Monsma. Somerset Press, 1937.

A Short Devotional Introduction to the Hebrew Bible for the Use of Jews and Jewesses. By C. G. Montefiore. Macmillan, 1936, 157 pp. \$1.25.

Ethical Dilemmas of Ministers. By F. F. Mueller and Hugh Hartshorne. Scribner's, 1937. \$2.00.

Beyond Tragedy. By Reinhold Niebuhr. Scribner's, 1937. \$2.00.

Religion and Public Affairs. By H. F. Rall (Ed.) Macmillan, 1937. \$2.00.

Motive and Method in a Christian Order. By Sir Josiah Stamp. Abingdon, 1936. 239 pp. \$2.00.

Baghdad Sketches. By Freya Stark. Dutton, 1938. \$3.50.

The Accadian and Hebrew Psalms of Lamentation as Religious Documents. A Comparative Study. Inaugural Dissertation. Upsala, 1936. 365 pp.

The Modern Family and the Church. By Regina Westcott Wieman. Harper's, 1937. 407 pp. \$3.00.